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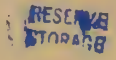

MOWLI.—WESTERN INDIA.

THE

MISSIONARY HERALD.

VOL. LXV. — FEBRUARY, 1869. — No. II.

MOWLI, WESTERN INDIA.

BY MRS. A. E. DEAN.

THE town of Mowli is situated at the junction of the Yenna and the Krishna rivers, which renders the place very sacred in the eyes of the Hindoos. The town itself is not noted for anything except perhaps the great number of brahmin widows who have taken up their abode there; but the river Krishna, with the fine stone temples on its banks, attracts great multitudes who resort thither for purposes of religious rites and worship. It is told as a fact, that once in twelve years a flood of pure milk flows down from its source! The city of Satara lies about three miles to the west, and a fine, broad, macadamized road, with shady banian and pimple trees growing on each side, connects the two places.

Every morning, at the earliest dawn, some old brahmins, or other devoted Hindoos, of both sexes, may be seen either going or returning, with a brass "lota" containing the holy water. The first Monday in each month, hundreds of them, women and children, throng the road. The blind, cripples, and lepers sit on the roadside, calling aloud for charity, in the names of the gods. Alms are given by the passers-by, who go prepared to answer their calls.

The Ranee of Satara, in her close palkee, preceded by heralds and trumpets, and followed by a cavalcade of richly-caparisoned horses — some mounted and others led — and a train of elephants, joins the crowd. A close tent is pitched for her on the very edge of the water, so that she can perform her religious rites without being subjected to the vulgar gaze of the people. The river banks are alive with people — bathing, washing their clothes, filling their "lotas," worshiping the idols, and presenting offerings to the priests.

This place is also a great burning-place of the dead. Daily a great number of bodies are taken from the city to be burned where the ashes can mingle with the sacred waters. Instead of being placed in a box, the corpse is besmeared with red and yellow paint, dressed in either red or white cloth, and laid on an open bier. Preparations for removing the dead are commenced as soon as the

breath leaves the body, so that often in an hour's time, the body is hurried off to *Mowli*.

A curious affair took place there about three or four years ago. A man (supposed to be dead) was borne along by his relatives, who, as they chatted, soon commenced quarreling about the property of the deceased. In the heat of the discussion they put the bier down by the roadside. Meanwhile the open air had revived the poor sick man, who opened his eyes and sat up, to the horror of the mourners, who jumped up and ran away, leaving him to find his way home as best he could!

REV. LORRIN ANDREWS.

(The following obituary notice of Mr. Andrews, whose death was noticed in the Herald for January, is abbreviated from the Honolulu "Friend":) —

"Mr. Andrews was born in East Windsor (now Vernon), Connecticut, on the 29th of April, 1795. He graduated at Jefferson College, Pennsylvania, and pursued his theological studies at Princeton Seminary, New Jersey. He embarked for the Hawaiian Islands at Boston, on the 3d of November, 1827, and landed at Honolulu March 31, 1828. He was appointed to labor at Lahaina, and to be associated with the Rev. Mr. Richards. In 1831 the mission assigned to him the important work of establishing Lahainaluna Seminary, which was opened in September of that year, with twenty-five pupils. During the ten succeeding years he toiled most laboriously to found that institution upon a permanent basis. By the assistance of Messrs. Dibble, Clark, Emerson, and others, Lahainaluna has become the 'University' of Hawaii nei. During those years the deceased performed a vast amount of literary labor, aside from his duties as Professor. He was associated with those engaged in translating the Bible. The Book of Proverbs and other portions were assigned to him.

"About 1840, his mind was so strongly impressed with the iniquity of the system of American slavery that he resigned his position as a missionary of the American Board, because funds for its support were received from the slave States. For several years he maintained a large family, and continued to labor for the good of this people, sustaining himself by methods requiring a faith like that of Elijah when fed by ravens. In 1844, he officiated as Seamen's Chaplain at Lahaina. In 1845, he removed to Honolulu, and received the appointment of Judge, under the Hawaiian Government. For many years he sat upon the bench, and officiated with ability and integrity. His services were highly appreciated by Judge Lee. For many years he also acted as Secretary of the Privy Council, keeping the records in both English and Hawaiian. He resigned his office as Judge in 1855, but so highly did the Hawaiian Government appreciate his labors, that an annuity of one thousand dollars has been appropriated by successive legislatures, down to the very last.

"Although of late years his labors have been less public than formerly, yet his mind and pen have been constantly occupied, and at times he has employed a native amanuensis. His Hawaiian Dictionary, defining nearly 17,000 words,

afforded him many years of hard literary labor. His research into the ancient history, *meles*, or songs, and literature of the Hawaiian people, was far more extensive than that of any other American missionary.

"As a scholar, he was thorough and profound. As a preacher, he was sound and logical. In his intercourse with the world at large he was very shy and retiring, never obtruding his opinions unasked, but if called upon, could give a sound answer. Touching pecuniary matters, he was disinterested and unselfish as any man we ever knew. During his long connection with the Hawaiian Government, as a public officer, no man ever called in question his honesty and integrity. About one year ago he became nearly blind, but still continued his literary labors, employing an amanuensis, or writing somewhat in the mechanical style of the late W. H. Prescott, the historian. In briefly reviewing his life and contemplating his death, we feel the force of the proverb of Solomon, 'The memory of the just is precious'; and also of those words of David, 'Precious in the sight of the Lord is the death of his saints.'"

LIGHT BREAKING UPON AFRICA.

The missionary work is already much farther advanced in Africa than the Christian public generally suppose, and the last four years are rich in promise. The Church Missionary Society, and the Wesleyans of England, have won some of their richest victories for Christ in this quarter of the field. From Sierra Leone, where the native churches have now attained their majority under the fostering care of the first of the above-named societies, for two thousand miles of coast, reaching to the Gaboon, missionary stations have taken the place of the slave factories, and instead of the smoke of burning villages, and the cries of the wretched victims of murder and rapine, the voice of prayer and praise goes up from Christian congregations, gathered by tens of thousands, from peaceful homes that bear witness to the benign influences of the gospel. Fifteen thousand communicants in Christian churches, the arts and usages of civilized life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. Arabic Bibles have been introduced through Liberia into the heart of the continent. Missionaries of the United Presbyterian Church, from this country, who have begun a good work in Egypt, will take Arabic Bibles and pass them up the Nile a thousand miles, to German missionaries, who will send them on to meet those coming from the West.

The Abyssinian expedition has taught the barbarous tribes of the interior to have a wholesome fear of trespassing upon the rights of civilized men; and the Amharic version of the Scriptures, made as a literary exploit, may yet be the means of reviving one of the oldest churches of the world, now sunk, almost hopelessly, in formalism and spiritual death.

The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross. English, Scotch, German, French, and American missionaries are there, engaged vigorously in the common work. A church gathered by the Wesleyans a year or two since, sent to England for a pastor, pledging him his support, and

made their words good by raising a year's salary in advance. More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Bassutos, with whom French Protestants had labored, was so marked as to stir the envy and jealousy of the slaveholding Dutch of the Orange Free State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation, and the full power of the gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the missionaries of the Board are laboring, has "sixty American plows," writes Mrs. Lloyd, "oxen unnumbered; and they plow with oxen instead of women, and draw wood with them instead of bringing it on women's heads." Another has eighty plows — symbols of the civilization yet to be.

Two or three events have recently occurred, of no little moment in their prospective influence. Three years since, six young men left their homes, seven hundred miles to the northward, and came to Natal in quest of labor. They came half-naked, ignorant, degraded heathen; they have just returned devoted to the cause of Christ, taking with them the Scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the Scriptures, and the gathering up of such information as might be of use to their people. "We go," said they, "intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution, and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's sake." What may not be hoped from these men, and others in training to follow them?

The second event referred to is the uncovering of gold mines on the Zambezi, about eight hundred miles to the northwest of Natal, not far from the region of these divinely-prepared missionaries, though among a different people. The most striking fact in this is, that the tribes of the mining district speak a language so nearly identical with that of the Zulus, that the Scriptures and other religious works, only now just ready, may have free circulation among them. Thus is God leading the way of his people, and bidding them go forward, no longer lingering upon the border, but pressing into the heart of the continent. And is not the breaking of the bonds of the colored race, not in this country alone, but round the world, another step in the great work? Is He not thus preparing a people to serve Him? The evangelization of every nation must, in the main, be the work of its own sons.

A WORD TO YOUNG PASTORS.

Some of you wished to go out as missionaries when you left the seminary, but various hindrances were in the way. They are now removed, and your experience of one, two, or even five years in the ministry, is an additional qualification of great moment. Other things being equal, we would never send a man abroad till he had been well tried at home. Wheeler's four years' pastorate in Maine, Bartlett's six years in Vermont, Adams' more than two years in Massachusetts, Perry's home-missionary experience in Missouri, Ha-

zen's year in Vermont, are proving of immense practical value. Blodget pleads for such men to join him in China.

But you have a family of one or two small children. So had Wheeler and Bartlett; so has Dr. Palmer, now on the way to India; and Pond, on the way to Eastern Turkey. The facilities of travel, and the opportunities for securing the comforts of life everywhere, are such now as to relieve objections from this source, and points easy of access can be chosen.

But you are settled and useful where you are, and have an attached people. Yes; but your devoting yourself to the cause of Christ abroad will call out their interest and sympathy for the work as nothing else would, much as they will dislike to give you up. They will follow you with their love and prayers. If you were not successful, not able to win the love and confidence of a people, you would not be wanted abroad. The ability to win all hearts, to excite this deep personal interest in yourself, is a prime qualification for success among Armenians, Zulus, or Chinese.

The example of *your* consecration to this work is needed to maintain a proper missionary interest in the churches and in the seminaries. But three young men last year from all the graduating classes of all the seminaries connected with the denominations represented in the American Board! More are offering this year, still not half enough to meet pressing demands. What is to be done? Is this a wise economy of our spiritual forces? *Qualifications and opportunities constitute a call.*

THE CALL AND THE OPPORTUNITY.

As a specimen of the urgent need of men to carry forward the work in hand, to say nothing of new openings in China and elsewhere, we may cite what Mr. Herrick, of Constantinople, says of the Sivas field, after a recent tour in it. "Its extent is immense. It takes a full month to make even a flying visit to its several out-stations. It stretches from the Marsovan field on the west to the Harpoot field on the east, and from the Erzroom field on the north to the Marash field on the south. Its great centres are now occupied — Sivas, Tocat, Gurun, Zara, and now Karahissar. Niksar is, I believe, the only considerable city left unoccupied, but there are a score of large Armenian villages, several of them near Sivas, that ought to be occupied, and might be if this field were manned as Harpoot is."

Here is a region larger than the entire State of Massachusetts, with its cities and numerous villages, and a population reckoned by hundreds of thousands. The work of evangelization has been begun at several points; a spirit of inquiry has been awakened; many copies of the Scriptures have been put in circulation; yet the whole care of this field, with its native agency, churches, and schools, *is thrown upon one man.* The return of Mr. Bryant has left Mr. Livingston alone. The years of preparation are passed, the time of harvest has come; results such as have cheered us in the adjoining district of Harpoot seem to be in waiting; but the laborers are not.

To the southwest of this field lies the ancient province of Cilicia. Here, too,

the work is begun. At Adana, the average congregation, the past year, was two hundred and sixty, — more than double that of the year before, — and the interest is widespread. At Tarsus, an average congregation of seventy listen to the gospel which Paul proclaimed in other days, and scores of villages in the interior await the coming of the Christian teacher; yet here, again, the evangelization of a whole district rests upon the efforts of a single man, who, from a pastorate in Massachusetts, has now the spiritual care of a region ample enough to be under the political jurisdiction of a Roman Governor.

It is never the design of the Board that men should struggle on alone in this way. But what can be done? Shall these brethren, thus left, abandon positions won by years of sacrifice and toil? They cannot, they will not leave their posts. They point to the opportunity of great results to the kingdom of Christ. They call to their brethren at home to come over and help them.

And what shall be said of the *call* to Syria, where an entering wedge is being driven into the very heart of the Arabic-speaking races; where natives have been trained to preach Christ in Damascus, Jerusalem, Bagdad, and Cairo; and where the labors of men like Smith and Van Dyck, and their compeers, are already felt across the continents — westward, at Monrovia, on the west coast of Africa, and eastward, at the gates of Peking? Do not such opportunities of influence constitute a *call?*

To maintain wisely, and to give a healthful enlargement to the work in hand, twenty new missionaries are needed in Western Asia, five in Africa, ten in India, and fifteen in China. If we were to attempt to carry the gospel into all the provinces of the latter country, the entire number would need to be increased tenfold.

STATE OF THE TREASURY.

It will be remembered that the expenditures of the current financial year are expected to be somewhat larger than those of 1867–68; and it was hoped that the receipts of the Board would show, by this time, a decided advance. Not only has there been no increase, however; there has been a uniform and unexpected decrease, so that we have at the end of the first third of the year a footing of $86,008 (donations and legacies) against $116,469 one year ago, the loss being $30,460! The total of the legacies paid into the treasury during the past four months is only $3,241, which sum is $23,252 less than the amount remitted during the corresponding period last year!

These figures will doubtless receive the thoughtful attention of the friends of the Board. The Prudential Committee are particularly anxious to avoid a resort to special measures for securing a prosperous close of the present financial year. But unless this downward tendency of the monthly receipts can be arrested, such measures will become indispensable. Will not the churches endeavor to repair the loss of the $30,460, already mentioned, and also make the advance which the enlarged expenditures require?

The reasons for such a course lie upon the surface. (1.) Any business man will see that if the receipts are only one half of the disbursements, month after month, the strain upon the treasury must become much greater than it ought to

bear. (2.) The danger of a heavy deficit at the end of the year will soon become imminent and disheartening. (3.) The missionary spirit in our colleges and seminaries, now so encouraging, will be checked; and, consequently, the prosperity of our work among the heathen will be seriously injured.

MISSIONS OF THE BOARD.

Dakota Mission.

Mr. J. P. Williamson wrote from the Santee Agency, Nebraska, November 19: "We look forward to a brighter day for Indian missions. God, in his own time, has removed many of the obstacles which blocked up the path of the gospel. The fur-trader no longer sits upon the royal throne in the western wilderness, causing missionaries to sit with folded hands because schools and chapels would not fill his coffers.

"If the prospective plans of our Government are carried out, there will soon be but few Indians desirous of continuing the uncertain chase after buffalo, otter, beaver, mink, wolves, and other fur-bearing animals, which are daily becoming more scarce. And settled in neighborhoods along the line of the Missouri River, they will be conveniently situated for missionary operations. There is no time so favorable for the introduction of the gospel among these roving pagans, as when they quit the chase and endeavor to make a living by civilized pursuits. Father De Smit (Jesuit) and Rev. S. D. Hinman (Episcopalian), both of whom accompanied the Indian Commission last summer, engaged that their societies should furnish a number of missionaries to enter the new territory the coming summer. They show their wisdom in this. We need to learn the same lesson."

On the 23d of November he wrote: "We had the pleasure of seeing six persons stand up in the congregation yesterday, and covenant to be the Lord's. One was an aged woman, one a young man from the Yankton tribe, who has married and settled in this tribe, and four were girls from our school."

Sandwich Islands.

A CONTRIBUTION FOR CHINA.

Mr. Coan wrote from Hilo, Hawaii, October 29, to the Secretary of the Board: "Our people have been informed of the noble resolution of the American Board to disciple the Chinese, and they are in hearty sympathy with you in that work. But as we cannot send Hawaiian missionaries to that great empire, we thank 'the Lord of the harvest' that we may cast in a 'mite' into the treasury of our Master, of which your Board is a disbursing agent; and also that we may mingle our prayers with yours, and with those of all the friends of Zion, in behalf of these 400,000,000 of Orientals." To the Treasurer he wrote at the same time: "In view of the noble resolution of the American Board, to evangelize China, and in view also of its present straitened circumstances, the native church of Hilo has cheerfully appropriated two hundred dollars with special reference to the work in China.

"Our Sabbath-schools in Hilo will soon appropriate another sum for the Board, and I trust you will receive both sums in good time. These 'two mites, which make a farthing,' go to you more as tokens of our sympathy and fellowship in your great work than as material additions to your means of evangelizing the world."

THE CHINESE AT HILO.

The following statements by Mr. Coan, respecting the Chinese now at the Sandwich Islands, and specially those at Hilo, — their good conduct, sympathy with Christianity, and liberal contributions, — will doubtless surprise as well as gratify many readers. Can as good an account

be given of the Chinese in California? And if not, why not?

"You are aware that the Chinese are multiplying on our Islands, as they are in the United States and other parts of the world. While the Lord calls to the North, 'Give up,' and says to the South, 'Keep not back,' and while his converts 'come from far,' and 'all the ends of the earth' are remembering and turning to him, lo! the great land of Sinim is astir, and her people are taking wings like swarming bees.

"We now have about 200 Chinese in the district of Hilo, divided into merchants, cooks, stewards, peddlers, and plantation laborers. No less than nine of our stores are kept by Chinamen; and all the Chinamen in our town are good neighbors, friendly, courteous in manners, and honorable in business transactions. Several of them have long been in the habit of attending our native services on the Sabbath, and of contributing generously at our monthly concerts, and for other benevolent objects.

"On Sabbath afternoon, the 11th instant, I went out to a Chinese sugar plantation, three and a half miles from town, and found the house packed with natives and Chinese. We took up a collection for missions on the occasion, which amounted to $97. Of this, three Chinamen gave each five dollars, others two dollars, others one dollar, and about thirty ladies gave twenty-five cents each. Thus it is in building churches, our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship, and prefer to believe in the Christian's God. Some are inquiring, candid, and tender, and some say they are sure that the Christian religion will, ere long, prevail over all their vast empire. They have no confidence in the gods of their fathers, but are ashamed of them. The children of these Chinese, by Hawaiian wives, are fast multiplying. These are active, bright, and are all receiving a Christian education. They are all seen in our schools, our Sabbath-schools, and our Sabbath assemblies.

A CHINESE EVANGELIST.

"You have noticed that our Hawaiian Board, during its session last June, engaged the services of Mr. S. P. Aheong, a young Chinese merchant of Lahaina, as a traveling agent among his countrymen at the Islands. He has given up his store, and left his wife and four young children at Maui, and is now pursuing the business of a Christian colporter with zeal, discretion, and efficiency. One week ago we had the pleasure of welcoming him into our family, where he now is. Last Sabbath morning he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to *all* the Chinese in and around our town. *None* were absent, and all were greatly interested. He is a young Apollos, and like the Alexandrian, he only needs, under God, the good Priscilla and Aquila to teach him 'the way of the Lord more perfectly.' He understands six of the Chinese dialects, he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society and respected by all. We think his countrymen are somewhat proud of him, but his demeanor is meek and quiet. He seems a 'Godsend'—just such a man as we have longed for and prayed for; a medium between us and the Chinese, and especially between them and their God and Saviour.

His History. "He has been reported a coolie; but he is *more* than a coolie. He tells me that his father was an officer in China; that he was well educated in Chinese literature and in business; that in the war his father was shot, and he shut out of a beleaguered city; and that, under these circumstances, he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the Captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only 160 days to the year! At these Islands he was sold, or hired for a steward, but on his remonstrance his

services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him, and he is 'as a brand plucked from the burning.' He is to spend thirty to forty days in Hilo, visit all the plantations where Chinamen are employed, then pass on to other districts and to other islands."

GENEROUS CONTRIBUTIONS AT HILO.

"Our Sabbath-schools and native congregations at this station are full and wakeful, and our monthly concert contributions keep up marvelously. The amount for the present month is $235, for this central station. For September it was $115."

EFFECTS OF THE EARTHQUAKE.

Mr. Coan writes: "In August I went through all Puna, visited the churches and preachers in that district, and surveyed the terraqueous disturbances along the coast. Breakwaters have been broken, beaches of sand and shingle driven inland, rocks and boulders displaced and carried far from their old resting-places. Seawalls and cliffs have been shaken down; many leagues of coast have undergone subsidence; houses have been swept away; the sea occupies many acres of what was once dry land; and many fissures have been opened among the hills and over the fields.

"From Puna I passed on to Kau; attended the meeting of the Evangelical Association for Eastern Hawaii; spent a Sabbath at Waiàhinu; administered the Lord's supper to the bereaved and oft-stricken church; baptized their children; and surveyed the mournful ruins of the mission premises and of the fallen church. It is a scene of desolation suited to affect one's heart. Thence I went to Kahuku, in Western Kau, and explored the volcanic eruption of April 7th, from the sea to its terminal point among the wooded foot-hills of Mauna Loa, a distance of nine or ten miles. At Keaiua I took the exact measurement of the great land-slide of April 2d, caused by the terrible rending and shaking of the earthquake. This stream of earth is just three miles long, half a mile wide in the centre, and from six to thirty feet deep. Kelauea is now very active, and we have frequent shocks of earthquake, but not heavy."

THE NEW SCHOOL-LAW FAILS.

Readers of the Herald are aware that the missionaries and Protestant Christians at the Sandwich Islands have been greatly tried, of late, by the action of the Government in regard to schools. Some months since, favorable changes were made by the Legislature in the laws, from which improvement in the condition of the schools was expected; but Mr. Gulick wrote to the Foreign Secretary of the Board, November 14: "You allude, more than once, with satisfaction, to the new school-law. You will be sorry to hear that that law was vetoed — never received the King's signature. And he did not even condescend to give a reason. The ministry were, I suppose, fully aware that it would not be passed, while they professed to assist it, making no opposition in the Legislature. It is a part of the tactics of the times. The common-school system is falling to pieces, while the idea of partial education in boarding-schools is being pressed.

RIPENED FANATICISM.

Mr. Paris, in a letter written in April, 1868, gave some account of the doings of a wild fanatic, calling himself a prophet, in one of the churches of North Kona, Hawaii. Subsequent developments and results were very serious. Mr. Gulick wrote, November 14, after visiting Hawaii, and "seeing many of the brightest aspects of our work": "I have also seen some of the darker phases of Hawaiian developments, in the fanatical doings in Kona, which, on the 19th of October, resulted in rebellion and murder, under the leadership of one of the graduates of Lahainaluna Seminary, of whom you have received intimations from Mr. Paris. There was much to regret, in the murder of a foreign sheriff and a native constable; and it cannot but make us heavy-hearted that several of our Lahainaluna graduates, led by their instincts for evil, should have joined in such heathenish fanaticism and crime. Yet it

is plain that good will come from their mad attempts. The indifference of some of our authorities to social disorganization and a revival of heathenism, has produced its proper fruits; and greater care will hereafter probably be exercised.

"Such reactions from the light, and from law and order, are a matter of no surprise. Fanatical manifestations are indigenous to humanity, and the greater the light the more virulent the reactions. In your own most favored land, you have Mormonism, Millerism with its latest excesses, and Spiritualism with its legitimate fruits in free love and other abominations. And here, one important element, in addition to the indifferentism just mentioned, is the positive patronage which old heathenism and heathenish sorcerers receive from some in the highest authority. It is this which, within the last few years, has helped produce quite a diffused revival of old superstitions; and now there is more than one tendency toward the organization of heathen communities. Another cause of this retrograde movement is, doubtless, the coming in of more than one antagonistic so-called Christian denomination, which is producing its inevitable results among the wicked and the ignorant — infidelity and superstition.

"But it is interesting to notice, that in this outbreak, and in another case which might be mentioned, there is a firm, though perverted, faith in the Bible. Of the 142 prisoners taken on the 24th of October, all who had Bibles retained them, though they kept nothing else, and went to prison clasping them most reverentially. Our Christianity is safe, so long as the Bible retains such a hold, even though it be temporarily perverted to assistance in rebellion, and though it be mingled, at times, with old forms of heathenism.

"Another very interesting fact in this affair is, that outside of the fanatical circle, there was, to say the least, quite as much moral sentiment against the rebels among the mass of our native population, as among the foreign. There was a general and hearty readiness to assist in executing law.

"These various tests which are being brought to bear on our work, are rendering our Christianity more firm. Each new form of trial only renders it more and more manifest that a great and glorious work has been accomplished in the hearts of the people, notwithstanding all the weakness and the sin which we have still to depreeate."

Micronesia Mission.

LETTER FROM MR. STURGES, *May – August*, 1868.

Leaving an old Home. Previous letters from Mr. Sturges, published last year, have noticed his removal, for at least a portion of the time, to a new location, "some twenty miles up the coast" from his old station. He now dates at "Ona, May 6th," saying, "I again report from this out-station, where I spent five months of the last year so pleasantly," and states: —

"We felt sad to leave the few lambs without a shepherd, and among greedy wolves, and the little harvest that seemed ripening, to take care of itself. We put the little church and flock into the care of one of the deacons, who was specially elected as a teacher and set apart for his work. He is a very good reader and speaker, and if he were almost anywhere else, I should hope to hear of much good from his labors; but with a drunken mob, and 'two-faced' chiefs to come into meeting now and then, to sing and talk and pray, half in jest and half in earnest, it may not be quite so easy for the young teacher to carry on reconstruction measures, as I have begun them. It is our plan to return there occasionally, and if possible hold on to the mission premises, hoping the tide will turn in time, and the desolations made by the drunken, bloody chief, who burnt our church and drove the mass of his people away from the tribe, will yet be repaired. Should that change come, and law take the place of mob-violence, the population would gather again there, and that part of the island, so well adapted to all improvements, would be the place for our missionary reconstruction work.

"We have left little there to tempt the greedy savages. They will doubtless break

into the house to see what they can find; and the chief may take possession of it for his harem, as he has long been advised to do; but we have done the best we could, and cheerfully leave results with God.

Among Friends. "Here, we are among friends, and have plenty to do. It is not easy to describe the relief one feels in coming to such a place as this, from that den of thieves. I still start at strange sounds at night, and go around instinctively to see that every movable thing is brought within doors, and every bolt set. This ability to *rest* from fear compensates for the many comforts we have left behind, and will help much to reconcile us to the discomforts of our present home, with poorly ventilated and lighted rooms, and no supply of good water at hand. The multitudes of friendly, *teachable* natives are the great attractions. Mrs. Sturges finds more than her hands full in her school; we are glad to find that her teachings of last year are still remembered; some of her pupils will advance to new studies.

"The war cloud has pretty nearly passed; at least our people leave their places and go about quite freely. The heathen party are apparently disposed to let us alone, though there has been nothing like an exchange of the 'pipe of peace.' They took up arms against us, and have laid them down.

Visit to the "Home." "June 23. I returned yesterday from Kiti, that dear old home, and my heart was more than comforted to find our little flock there holding on so well. Letters had informed us that thieves had broken into our house, and strange stories were flying about, that the chiefs were angry with the Christians here for helping us away, and were only waiting a chance to kill some. So it was not with a very cheerful heart that I went, with a few of our people, to hold the communion service there, according to practice. But so cordial was the welcome given us by all, even the worst of the opposing party, that all gloomy thoughts vanished, and we had a series of the best meetings I ever attended on Ponape. I took down with me, from here, six candidates for church membership and baptised them there; expecting to receive also two from that place. The two candidates there were not brought in, however, as there had been some misunderstanding of my letters to the church. They will be received at the next communion. We were all greatly delighted with our visit, and came home more hopeful of future happy days to be ours in that very dear place. The robbers had broken into our house, and had done some damage to it.

A Murder — War Probable. "While we were there a very horrid murder was committed on the person of one of our old pupils — a very promising young woman. Her husband, a chief, had recently died, and she was *forced* to become the wife of one who already had one wife. The first wife objected to this, but as she could not prevent her husband from bringing this second wife to his home, she killed her, as is now supposed, though she says she is innocent. It is a very sad affair, because a promising, innocent woman is murdered, and because war will most likely result, as the victim's friends are high chiefs, and have already gone into that region to take revenge.

"I fear it will be a long time before there will be a return of the population to that part of the island. Even if the present burner of meeting-houses and murderer of women dies soon, there is no one to take his place that would be likely to do much better. Since the death of the old Manakin there has been no chief of character in the tribe, and the young chiefs coming up are a very graceless set.

Traders coming in. "August 27. We are just now having some of the experiences that all missionaries to savage islands have. Traders are coming in upon us, flooding the island with foreign goods, and soon foreigners will have the upper hand. We have long been expecting this state of things. The islands are capable of yielding too much to commerce to lie always in the hands of shiftless, wasting tribes. It is sad, though very natural, for our natives to rush into the hands of these traders. They want trade, and so are

tempted to throw aside their books, and even as much of their religion as they dare, that they may get rich. I think it very plain that God would not have us leave the island this year, as it was our plan to do at our last general meeting. Our presence is needed just now, as never before.

Increased Facilities for Communication. "August 29. I have just heard that the 'Lyzy Allyn,' the first of our line of timber vessels, is about to sail for China, so I hasten to get our mail on board. We send now rather than to wait for the 'Morning Star,' as we understand the Pacific mail steamers are running regularly, and so we are brought quite near to the world.

Sending out Native Missionaries. "Last Wednesday we had our final meeting for the 'ordination' of our native teachers, who are to go west. Mr. Doane was present, with some of his Christians. We had a good meeting, and I trust we shall hear good tidings from these first foreign missionaries of our island. It will be sixteen years next week since we landed on Ponape, and it is with feelings of gratitude and joy that we find our labors have not been wholly in vain."

North China Mission.

Mr. and Mrs. Gulick recently spent a few weeks at the out-station Yujo (Yu Cho), where some persons had been baptized on former visits. Mr. G. now baptized two others at Yujo, one in a village a mile distant, and one a day's journey towards Kalgan. Mr. Goodrich wrote from Peking, in September, that, in connection with the helper, he had a daily preaching service in the chapel from about 12-15 P. M. to about 2 o'clock. "At present," he says, "we have from 60 to 80 hearers each day, who sit for an hour or more, until we close." But "the congregation is ever shifting," and "we want, O how much we want, *the rain.*"

Mr. Thompson arrived at Peking September 19, and Mr. Goodrich had "given the school in part into his hands."

LIGHT SPREADING FROM TUNG CHOW.

Mr. Chapin wrote from Tung Chow, September 22: "I have no great results to report, though many have listened with much attention; but I have strong faith that the first-fruits are soon to be gathered in, and that these in time will be followed by an abundant harvest. During the past two weeks large numbers of literary men, from various parts of the province, have been here attending the examinations. Many of them have attended the chapel preaching, and almost every day I have received numerous calls from those anxious to procure books and to talk about the new doctrine. Some rays of light will thus go forth into the darkness.

"Just now, also, a large force of Manchu and Mongol soldiery are here for a few days. Many of them can read, and I trust that some of the books distributed will be carried to their northern homes, nearly a thousand miles away, in the country of the Amoor. This is not the first time I have had the opportunity of sending books to that distant region. I consider this city one of the best centers of evangelization which we occupy. I am more and more impressed with a sense of its importance, and more and more long for another missionary family to be located here to assist in the work of the station, which is far too great for one man."

WHERE ARE THE LABORERS?

In the same letter from which a quotation is given above Mr. Chapin says: "The vast uncultivated field connected with this one station alone, might well employ at least one missionary in constant itinerating labors. It remains as yet unexplored. When will the hearts of the members of Christian churches in America, and especially of the Christian students of colleges and seminaries, be moved to pity by the thought of these desolate places, and of the many millions who dwell in them? Where are all the young recruits who seemed, last year, to be coming forward to enlist in this service? . . . Have the young men in the seminaries no wish to sustain the grand resolve of the Board at its meeting at Buffalo, or to par-

ticipate in the great onward movement there determined on? Must the Board discover that too much was aimed at last year, and now come to the conclusion that all that can be hoped for is to hold on to what has been already gained, and to prosecute the work on the old scale? I will not believe it."

Ceylon Mission.

THE NATIVE CHRISTIANS.

RECENT letters from Ceylon present many items of more than usual interest. Six churches report additions during the last six months, while a greater degree of activity is manifest in nearly all.

The sense of personal responsibility for the progress of the gospel finds expression in large offerings for its support. This is especially true of the churches at Manepy, Tillipally, Panditeripo, Batticotta, and Navaly, in which many have adopted the plan of giving one tenth of their income to Christian objects. This subject was discussed at the recent annual convocation of the churches at Oodooville, in concert with the annual meeting of the American Board. A native pastor brought up, as an example, the efforts of the Christians of Kessab, in Central Turkey; Mr. Sanders held up the self-sacrificing spirit of many Christians in this country; while others referred to the self-supporting churches of Burmah and Eastern Turkey. The occasion was one of the deepest interest, and full of hope for the future. Not the least impressive part of it was the communion-service, presided over by the venerable Dr. Spaulding, assisted by Mr. Stickney, a native pastor, at which 300 professed followers of Christ renewed their covenant vows to Christ and each other.

In illustration of the reality of the interest felt, Mr. Howland mentions one woman who, on another occasion, gave eighteen dollars (gold), and a member of the native Evangelical Society, who first paid in his tenth — fifteen dollars — and was then prepared to make an effective speech.

Besides giving of their income, much more is done in personal effort to commend the gospel to others. Many of the church members have been active in this work as a labor of love. At Tillipally, the afternoon service has been given up, and the male members have gone out, two by two, into the villages, with portions of Scripture and tracts, to read and talk with the people. They seem much interested in the work and are generally well received. The women meet Mrs. Howland at the same time for prayer, Bible-reading, and study.

The native helpers have done more than usual in visiting from house to house and distributing the Scriptures and other religious works, mostly by sale. Mr. Sanders writes of 4,048 families and 11,430 adults thus reached among the 40,000 people of his field. Thus thoroughly has the good seed been sown. Well may all Christians at home join him in prayer for the influences of the Holy Spirit to quicken it into life. Mr. Howland reports 1,500 houses visited in his field. "Evening meetings," he writes, "were held in the villages where the colporters were at work, and the attention awakened by six or eight men together, continuing labor for two or three days at a time, in one village, showed the value of such labors. In one place the people said to them, 'You have stirred the whole village.'"

The results of personal effort in Mr. Hasting's field have been less satisfactory, save in Bible distribution. He is much tried by hindrances not in all respects peculiar to mission ground, or to his station. Commercial centres demoralize the young men; some who have attained to high position in connection with the government, by means of the education received in our mission schools, are thoroughly worldly men, and their rejection of the gospel is regarded as evidence against it. It is the old story, — men turning their discipline and culture against the gospel, to which they are indebted for all they are. With money at command, this class exerts a strong influence among an ignorant and degraded people; and not the least through the vices they introduce.

On the other hand, one of the pastors, Mr. Stickney, speaks of some who wish their children to know the doctrines of the gospel and to walk according to them

though they do not outwardly embrace them at present. The argument is simple, — "If they walk according to Christianity they will become better men in this world; and if it makes them better here, why not in the next world?" One of the richest merchants, heathen that he is, advises his children very earnestly to buy portions of the Bible, read them, and walk accordingly.

BATTICOTTA TRAINING-SCHOOL.

The method in which the training-school at Batticotta is conducted is evidently fitted to produce thorough scholars, as well as practical, working men. The second term of the year closed September 9. Besides continuing most of the studies of the previous term, we learn from Mr. Sanders, who has it in charge, that "the first class commenced the Harmony of the Gospels and Geometry, in the place of Prophecy and Algebra; and lectures were given to all on Physical Geography and Hinduism, instead of the Botany and Zoölogy of last term. The religious exercises of the school, aside from the regular studies, are morning and evening prayers, lectures Saturday and Sunday nights, a prayer-meeting for the church members Tuesday night, and one for all Wednesday night. At noon, or sometime each day, the Bible is read regularly, in connection with prayer, by little companies of pupils; those older, and more earnest in piety, leading in the exercises. Those best prepared to give religious instruction go out as teachers to the Sabbath-schools at Moolai, Salipuram, Sangany, Batticotta East, and other places. All the young men seem faithful in careful attention to the regular reading of the Scriptures and private devotion." If this were not on mission ground, it might pass for a model school.

FEMALE BOARDING-SCHOOLS.

The female boarding-schools, at Oodooville and Oodoopitty, are doing a great work for the women of Ceylon. Miss Townshend has begun her second term in the new institution at Oodoopitty, under very favorable circumstances. Mr. Spaulding, admiring the completeness of its arrangements upon a recent visit, remarked, "Oodoopitty was made, but Oodooville, like Topsy, 'growed.'"

Singularly enough — and not the least remarkable as an evidence of the changes going on in heathen lands — on the grounds now occupied by the mission premises, the church and the boarding-school, only twenty-five years ago there stood a heathen temple, in which resided, as was supposed, an evil demon, the terror of the neighborhood. In the very place where, so little time ago, dumb idols received worship, and hideous sounds were made to please devils, sweet voices are now daily raised in praise of the true God. "The people," says Mr. Stickney, who gives the above facts, "as they pass near the place, sometimes hear the girls sing the native tunes, and as they listen, are so much interested in them, that they shake their heads and say, 'O, this is a wonderful change!'"

Mr. Smith, who has been untiring in his efforts to complete the arrangements for this school, speaks of using finely-cut stones around the well, taken from heathen temples, destroyed long ago by the Portuguese, so that the girls, when they draw water and bathe, will stand upon stones cut hundreds of years ago. "Some will be used also in erecting a monument on Dr. Poor's grave. So the work of the ancients, done to honor idols, is now appropriated by Christians to a better use."

HOW THE BIBLE IS READ.

Mr. Howland wrote from Tillipally, September 29: "In our efforts for the church we have endeavored to secure the regular reading and study of the Bible, as a matter of great importance for their spiritual life and growth. As one means of effecting this, the plan of all reading the same chapter daily was started some months since, and at the weekly church meeting the chapters read during the week are reviewed. The different members have the opportunity to mention the portions which have impressed their minds, and to ask explanations of passages not understood. These weekly reviews are very interesting and profitable."

ENCOURAGEMENT TO CIRCULATE THE SCRIPTURES.

Mr. Asbury, native pastor at Navaly, writes: "There is a fact which encourages every distributor of the Word of Life, and reminds him of the divine promise, 'My word shall not return void.' We meet some intelligent men who are searching the Scriptures which they receive, at their leisure. The following case is not the only one of the kind which we could mention. While we were engaged in selling portions of Scripture, a Sivite asked me, 'Why are you so anxious that we should possess, or hear, your Christian books, etc.? Do we do so with our Védá?' Another of his own religion answered: 'It is a tenet of their religion, and the command of their Lord, to have compassion on the souls of their neighbors, and preach and persuade them to embrace the truth. Their Lord Jesus Christ, when he left his disciples, and as they say ascended to heaven, said to them, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and order them to observe all things whatsoever I have commanded you." They do agreeably to the command of their master, but you, the Sivites, or those of any other religion, have not such a law.' The man was silent and bought a book. The leaven works, the whole lump will be leavened before the day of our Lord's coming."

Madura Mission — Southern India.

THE KAMBU HARVEST — SUSPICIONS OF THE PEOPLE.

Mr. Burnell, writing from Melur on the 15th of August last, notices a peculiar grain, harvested just at the time he wrote, and certain suspicions of the people, as follows: "The fields all about us are now a beautiful sight, filled with the ripening grain of the kambu harvest. This kambu is a small grain, millet-like — so small that the people often call it the 'kambu pillu,' or grass. Ten years ago this month, when in the villages, I had a head of kambu counted, and found as many as 2,500 seeds, and was told that there are often as many as twenty stalks and heads from one seed. Thus 50,000 fold may come from a single seed! A small teaspoon will hold 1,000, and for a single meal of a healthy man, one tenth of a million would be none too many. This matter of my counting has frequently been referred to by the people since, as they suspected me of some sinister motive, and imagined I wrote to the government officials concerning it, and that in consequence, their taxes were increased. Only yesterday morning, a man in a village a mile from the mission house, when I was talking to the people, told those present that I came and looked at their matters, and then wrote to the higher powers. In their ignorance and superstition they are ready to credit the greatest absurdities, whether relating to government or religion.

"This morning, going to see an aged woman, who always received me pleasantly, and finding (as the relatives reported) that she had been dead thirty days, I was impressed with the thought of the people passing away, not like the ripened grain into the garner, but as the chaff. Poor woman! I am glad that I tried to lead her from heathenism to Christ; but the question arises, was I as faithful as I ought to have been, and shall I meet her at the judgment free from any guilt, in my capacity of 'watchman to the house' of the Hindus?"

ITINERATING — TEMPLE-BUILDING AND IDOL-WORSHIP.

The following paragraph from Mr. Burnell's letter will show that the day of *costly* superstition and idol-worship has not yet passed in the Madura District: —

"On the 1st instant I returned from twelve days of itinerating, Brother Hazen and six catechists being with me. We visited 131 villages, and had, in all, over 4,000 adult hearers. As there had been late rains, and the men were very busy in the fields, our audiences were often mainly of women and at times small. We saw much of temples and temple inmates and influences. At Konnugudi, 28 miles east from Mélúr, we saw great works of hewn stone going forward for the service of idols; and in a village near, we visited the

foundations of a temple and pagoda, to cost, it is said, 200,000 rupees! It is built by the rich bankers of the country, the Nattukóttai Chetties. One of these (spiritually) poor men, we saw rolling around the temple, a distance of a mile, with a cocoanut clasped in his hands over his head. The road where he was rolling was not only rough and stony, but filthy. He was doing this, we were told, as a matter of thankfulness, and to fulfill a vow to his god for curing a fever!"

Other itinerating labors are mentioned, and Mr. Burnell says: "This month, eighteen days have been spent abroad; and during the eight months of the year, thus far, 620 visits have been made among the people, when audiences of from one or two, or a family, up to 200, have been addressed. Alas, to what numbers does the message of love and mercy, the story of Christ's boundless love, seem to be but 'a savor of death unto death!' How greatly do we need the outpouring of the Spirit."

CONVERTED DEVOTEES.

Mr. Herrick wrote, in September last, that two students of the seminary at Pasumalie were received to the church in August, and two women, in July, at Tirumangalam, a station under his care. He states:—

"I spent two weeks, last month, with eight or ten native-assistants, in labors among the heathen in the southwest part of the Tirumangalam district. One of the laborers was the converted devotee, of whom you have heard. He went entirely at his own charges, and did excellent service. We visited 145 villages, and above 40 of these more than once. Our audiences were generally attentive and often large. The natives who accompanied me all entered heartily into the work, and the time was spent very pleasantly by us all.

"Through the influence of the converted devotee, another man of somewhat similar character, who has lived most of the time for several years at a celebrated temple, a mile and a half from here, publicly gave up his sacred cloth, beads, and idol, a few days ago, as evidence that he had renounced his former religion and embraced Christianity. A few native Christians have proposed to support him for a time, that he may give himself to study."

Mahratta Mission — Western India.

The Mahratta mission and the native "Union" held their meetings in October and November. A new theological class, under the care of Mr. Bissell, is to commence study in April. The meetings of the Union furnished evidence of progress, and "a firm determination to carry out the plans formerly initiated for the independence of the churches." The collections for the year, including the tithes, amounted to "more than double the contributions of any previous year"; and "there is progress from spasmodic to systematic giving." The anniversary exercises were under the direction, not of the missionaries, but of a committee of the Union. One of the native pastors, in view of the diminished number of missionaries, called the attention of the native Christians to the fact that God, in his providence, was throwing upon them the work of building up the church of Christ in that land. A plan was adopted by the Union for encouraging the prompt payment of the tenths.

Mr. Bissell writes that a severe drought, in many parts of northern India, has again brought large tracts of country to the verge of famine.

Nestorian Mission — Persia.

OBSTACLES IN THE MOUNTAINS.

Mr. Cochran wrote on the 14th of September, from Gawar (Koordistan), where he was spending some weeks, with his family, in accordance with a vote of the mission that the brethren do so in turn, one each year. Some passages of his letter bring to view the sad condition of the people, and obstacles to the prosecution and success of evangelizing efforts there.

"The wide difference between the Turkish and Persian governments, the

little sympathy between Christians of the two nations, and the active opposition and intrigues of Mar Shimon and the old church against our work, can only be appreciated by observation and experience here. The mountain-tops of Koordistan will yet bear gospel fruit, but much patient toil and waiting will be called for before the blessing is realized. The tributary portions of Gawar on the east, and of Amadiah and Bootan on the west, are in many respects promising fields. But the so-called independent districts are as lawless, and well-nigh as hopeless for the gospel, as is the Koordish field. It is a sad fact that 15 or 20 years' labor in those districts, and mainly in T'koma, has not as yet secured half a dozen converts, except those taught in the seminaries.

Koordish Outrages. "Probably the whole of Koordistan is now disturbed by the irrepressible Koords. We, as a family, encountered them on the mountain passes — professedly stationed as a guard by the Persian Government, but their exorbitant demands for presents, and their demonstrations upon refusal, were scarcely less annoying than outright robbery. In Gawar, the Turkish kaimakam has allowed more than a thousand Koords, of hostile tribes, to quarter for nearly a month on the poor ryats. They gathered professedly to effect reconciliation, but it is generally believed that he has accepted bribes from the several parties, such as will render reconciliation impossible.

"The poor ryats, mostly Nestorians, are suffering greatly. Their scanty winter store of butter and cheese, all their fowls, a large number of cattle and sheep, and large quantities of grass have been consumed. Attempts to secrete these articles have been followed by the breaking down of doors and an exposure of everything valuable to the greedy search of the belligerents, and resistance has brought blows, and in some instances fatal wounds. And all this is done in the name, and with the permission, of Government.

"I have never listened to sadder tales of sorrow and wrong. Visiting one of the villages I met a communicant of the little church in Memikan. His daughter, twelve or fourteen years of age, had been stolen by a Koord, and upon the arrest of the Koord and the rendition of the daughter the whole village was so endangered that the poor child, in her distraction, threw herself into the river and was drowned. The father, with the remainder of the family, had fled for safety to another village, taking with him barely six chickens, and these had just been taken from him when I saw him. Priest Khamis, one of the best conditioned and most respectable helpers, told me the morning I saw him, that he had not an ounce of butter or cheese in his house, though he had laid in his winter stores. His family had worked all night baking the last of their flour, and he had employed men to harvest his scarcely ripened grain to feed the hungry guests, and had killed an ox to supply them with meat. The regions beyond are also greatly disturbed."

Mr. Cochran states, that in the present disturbed condition of that section, but little missionary work can be done, and that the Protestants in Gawar despair of protection unless there shall be missionaries stationed at Van, through whose influence the Pasha may be reached.

THE EPISCOPAL MOVEMENT.

Mr. Cochran writes: "But little is definitely known of the rumored Episcopal movement. It is probably true that Consul Rassam has recently written to Mar Shimon promising English missionaries, and it is expected that they will reside at Van. They are due about this time. But we have no verification of the report, either from Constantinople or England. The Patriarch, however, in expectation of their aid, is more active in his opposition to our helpers. . . . But it is difficult to conjecture what missionary material can be found to fraternize long with the Patriarch. He is as impracticable as the Pope, and as wicked as a Koord. His predecessor was discreet and outwardly correct in his morals, but the present incumbent is apparently running a rapid race of intemperance and immorality."

Miss Dean, who sailed from New York July 11, reached Bitlis, Eastern Turkey

on the 3d of October, left there, with Mr. Coan, on the 5th, and arrived at Oroomiah on the 19th of the same month, meeting "a very warm welcome from all."

Eastern Turkey Mission.

PROGRESS AT BITLIS UNDER A NATIVE PASTOR.

In September last, Mr. Coan, of the Nestorian mission, went to Bitlis, near Lake Van, to meet Miss Dean, who was on her way from America to the Nestorian field, with the company who were to stop at Bitlis. He reached Bitlis before the company arrived, and while detained there became somewhat acquainted with the native brethren and the work at that place, respecting which he makes very gratifying statements. It will be remembered that that station had been without a missionary — in charge of a native preacher — for nearly two years, during the absence of Messrs. Knapp and Burbank, and Mr. Coan's statements present another instance, of which we have now so many, of the faithfulness and eminent success of such laborers. He wrote from Oroomiah, October 20: —

"My fortnight's detention in Bitlis gave me an opportunity to become acquainted with the dear brethren of that place, which I was glad to improve. As I remember, the Protestant community numbers about forty houses. The Sabbath congregation had increased from an average of sixty when our brethren left for America, to a hundred and twenty or thirty. The first Sabbath I passed there it numbered over one hundred and fifty, and the Sabbath following the arrival of the missionary party it was at least two hundred and twenty-five. The little church — two were admitted on the 4th instant — numbers about twenty. The first Sabbath we were there, the collection for their pastor was $2.40, and for the poor, 62 cts, gold. It is their practice, upon the first day of the week, to lay by in store, as God has prospered them, and to bring their contributions to the desk, at the close of the morning service, without solicitation. This is done by old and young, rich and poor, and they seemed to give cheerfully. The second Sabbath the contribution for the pastor was nearly $3, and for the poor, about $1.

Prayer Meetings — Brotherly Love. "I found that the brethren maintained, daily, a sunrise prayer-meeting, and they are accustomed to meet two or three evenings in the week for prayer. I was especially delighted with the spirit of brotherly love. In the several meetings they held preparatory to the communion season, which they had postponed till the arrival of the party from America, it was deeply interesting to see their tenderness of conscience, and the freedom with which they unbosomed their hearts to each other and to their pastor; telling of their joys and sorrows, hopes and fears, temptations and perplexities. They seemed very subdued in spirit, and had evidently known persecution.

The Pastor. "My heart was very much drawn out towards those dear brethren, whom I have learned to love. Their pastor, Baron Simon, is a quiet, prayerful man, and appears supremely devoted to his work, which he seems to love, for he is instant in season and out of season. There are seven or eight for whom he indulges a hope, but he is extremely careful, and keeps applicants for admission to the church on a long probation. Many men are inquiring, and twelve young men on Sabbath evening, openly, for the first time, avowed their intention to serve Christ, come what might, and asked the prayers of God's children. Several called on me for religious conversation, and one man came desiring to be enrolled as a Protestant."

Mr. Coan refers to the great work yet to be done for the many Armenian villages around Bitlis, extending all the way to Van, and expresses the belief that Van itself "must ere long feel the influence of the light soon to stream forth from Bitlis."

JOYFUL RECEPTION OF MISSIONARIES.

The company of missionaries for Bitlis — Messrs. Knapp and Burbank, with their families, and the two Misses Ely — who sailed from New York in July last, reached

Bitlis October 3. Mr. Coan, who was waiting for their arrival, writes: —

"I went three days to meet the party from America, and can assure you their arrival was an occasion of great joy to the scores, and I may say hundreds, who flocked out to greet them. Some went running on foot at least ten miles. An hour out of the city, by a clear stream of water, on the green grass, they had spread a feast for them. It was a quiet, a melting season, as blind Hohannes sung and led with his stringed instrument in several hymns of praise, and the pastor led us in prayer. We mounted and rode on but to meet other companies. The children arranged themselves by the roadside and sung the hymns they had learned. The feelings of our dear brethren can be better imagined than described, as they contrasted this reception with the one they had ten years ago, when stones and curses assailed them, and there was hardly a soul who, for a long time, dared to approach them."

Central Turkey Mission.

Mr. Powers wrote from Antioch, October 22: "Since coming here I have seen a member of the Bitias church, who says that a marvelous change has taken place there, both in the church and congregation; that the recent disciplinary measures have wrought wonders; that all seem deeply humbled in view of their past delinquencies; and that the interest now felt in spiritual things is great. Blessed be God for what he is doing for the glory of his own name in that feeble community.

"Two days ago I received a letter from Baron Thomas, at Oorfa, giving the most gratifying view of the state of things there. The church had observed a day of fasting and prayer, when the Spirit seemed manifestly present in all hearts. Let those who pray for these churches thank God and take courage."

MISSIONS OF OTHER SOCIETIES.

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

The last Report presents the following summary view of the operations of this Society. It will be borne in mind that a very large part of these operations are not among pagan nations, but in Ireland, on the continent of Europe, in the West India Islands, the British possessions of North America, Australia, etc. What laborers, chapels, etc., are among the unevangelized it is impossible to tell.

Home Receipts.

Mission House and Home Districts, including England, Wales, Scotland, and Zetland	£86,197 14 10
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,273 5 9
Juvenile Christmas and New Year's Offerings	9,212 18 4
Legacies	6,404 8 10
Dividends on Property funded to secure Annuities	966 5 0
Lapsed Annuities	3,200 0 0
Interest on Centenary Grant	450 0 0
Special Contributions for Italy	236 10 6
Total Home Receipts	£109,941 3 3

Foreign Receipts.

Affiliated Conferences and Mission Districts	34,156 16 11	
Colonial Grants for Schools	3,316 15 10	
		37,473 12 9
Repayment of Advances to the Chapels in the West Indies (in part)		1,956 19 11
Total Receipts		£149,371 15 11

Payments.

General Expenditure; including the cost of the Canton and Hankow Missions, and of the Mission in Italy	143,663 14 11
Grant toward the new Mission Premises in Paris	1,000 0 0
Making a total of	£144,663 14 11

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	186
Chapels and other Preaching Places, in connection with the above-mentioned	

Central or Principal Stations, as far as ascertained	1,462
Ministers and Assistant Missionaries, including eight Supernumeraries	284
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	797
Unpaid Agents, as Sabbath-school Teachers, etc.	4,473
Full and accredited Church Members	62,474
On trial for Church Membership	6,267
Scholars, deducting for those who attend both the Day and Sabbath Schools	48,689
Printing Establishments	5

II. *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	521
Chapels and other Preaching Places	4,037
Ministers and Assistant Missionaries, including Forty-six Supernumeraries	687
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc..	2,239
Unpaid Agents, as Sabbath-school Teachers, etc.	15,240
Full and accredited Church Members	86,314
On trial for Church Membership	10,156
Scholars, deducting for those who attend both the Day and Sabbath Schools	121,584
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	707
Chapels and other Preaching Places	5,509
Ministers and Assistant Missionaries, including Fifty-four Supernumeraries	971
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,036
Unpaid Agents, as Sabbath-school Teachers, etc.	19,713
Full and accredited Church Members	148,788
On trial for Church Membership	16,423
Scholars, deducting for those who attend both the Day and Sabbath Schools	170,273
Printing Establishments	8

A few extracts will also be presented from the Report, respecting some of the fields occupied.

India. "Of late years increased attention has been directed to India; yet few persons have accurate ideas of the country or its inhabitants. In extent nearly as large as Europe, with every variety of climate, from perpetual snow to extreme heat; a population of two hundred millions, comprising many large kingdoms and almost innumerable tribes, some living on hills or in forests, caves, and trees; more than thirty languages and dialects; a high degree of civilization, and learning ancient beyond the limits of reliable history, side by side with the rudest barbarity; elaborated systems of philosophy and religion in conjunction with the most debasing idolatry — such are a few of the principal features of India which make it so difficult to comprehend, and present the most formidable obstacles to its evangelization.

"One most important result of mission labor in India is a native agency, yearly increasing in number and efficiency. Under European example and direction, the spiritual as well as the secular Hindu soldier has done noble service, and is capable of further deeds. In meekness, self-restraint, calm judgment, acuteness, ingenuity, adaptability, power of becoming all things to all men, patience under hardship, and perseverance in accomplishing a fixed purpose, the native of India, when truly converted, is a valuable agent."

China. "No undertaking in which a Christian can engage is so calculated to test his love for the Saviour and his faith in the promised success of the gospel, as the present condition of the missions in China. . . . Our great work in China, as in India, is to educate and train a native ministry, and to furnish Christian teachers for the masses of the common people. The following remarks from a correspondent of the 'News of the Churches,' are worthy of consideration: —

"'It cannot be questioned that, apart from the inherent antagonism of sinful human nature to the pure and humbling message of the Christian teacher, the main obstacle in the way of the Chinese accepting Christianity is the fact that it is *foreign* doctrine, propagated by *foreigners*. For myself, I entertain the hope that when the gospel has made sufficient progress for the foreign missionary to be kept in the background, then its further progress will be a rapid triumph. When there are a few native, self-sustaining churches, native pastors, and evangelists — and these

laboring where the presence of the foreigner is unknown — when, in fact, our religion becomes a Chinese thing, naturalized and at home on Chinese soil, then Christianity will advance with great and rapid strides.'"

Australasia and Polynesia. "The Missions under the care of this Conference are *New Zealand*, the *Friendly Islands*, *Fiji*, and *Samoa*. 56 European and 59 native missionaries preach to congregations, which are composed of about 135,000 adults and school children. The number of members is returned: Europeans, 1,922; natives, 26,883; in all 28,805, being an increase of 5. On trial, 5,245."

Fiji District. "We have about 18,000 church members and 90,000 attendants on public worship in this group of islands; this number, it is said, approaches to one half of the entire population. Hence your missionaries are in labors more abundant, the great success given occasioning the great difficulty felt. In one circuit there are under the charge of two missionaries 4,260 church members, and about 9,000 hearers; these are scattered over several widely-divided islands. Each circuit in this group is divided into sections, and each section given in charge to a native missionary, or assistant missionary, of this class of valuable laborers. We have about 40 in Fiji so employed, and they are most devoted and useful. The missionary in charge reports well of the theological institution at Kandava. He writes: "We have had 41 students under instruction, 22 being second year's men, and 19 fresh men have been sent from the different circuits. Daily intercourse with the students, and meeting them weekly in class, has given us a very high opinion of their sincerity and strong desire to be and to do right in the sight of God and man. We have had no occasion for the exercise of discipline during the year; their preaching has been very acceptable, and we have heard from time to time of conversions under the word preached.

"The native work is prosperous; the schools are in vigorous operation, and the native ministry efficient. With the sacred Scriptures in their own language, and with the many excellent works issuing from the press, we have no fears for the future for the Christianity of the Polynesian Islands if unmolested by foreign intruders. Although in *New Zealand* the recent wars have done much to scatter and almost destroy our Maori stations and churches, our missionaries are endeavoring to gather together the fragments that remain. Among the English population in Australia and New Zealand we are happy to state that the work of God is widely extending and prosperous. Thus, in the order of God's providence, Australia, which nearly three hundred years ago a Spanish zealot besought the bigoted Philip II. of Spain to explore and colonize, lest Dutch or English heretics should eventually possess it to the injury of Popish interests in the South Seas, bids fair to be, in the main, a Protestant continent, and the nursing mother of Christian churches to the surrounding islands."

WOMAN'S WORK.

ANNUAL MEETING OF THE WOMAN'S BOARD.

THE Woman's Board of Missions held its first annual meeting in Mount Vernon Church, Boston, on Tuesday, January 5th. Notwithstanding the state of the weather, over six hundred ladies were present, many from out of town.

After the devotional exercises, conducted by the President of the Society, the Annual Reports of the Secretary and Treasurer were read and accepted, and extracts from the correspondence of the Board, with its own and other lady missionaries, were listened to with the deepest interest.

The Meeting then proceeded to the election of officers for the ensuing year, choosing for

President, Mrs. Albert Bowker, East Boston.

Recording Secretary, Mrs. J. A. Copp, Chelsea.

Corresponding Secretaries, Mrs. Miron

Winslow, 107 Boylston Street, Boston; Mrs. D. C. Scudder, 9 Brookline Street, Boston; Mrs. George Gould, Jamaica Plain.

Treasurer, Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

Miss Proctor, missionary-teacher at Aintab, Syria, then addressed the meeting, and spoke of the increased demand for the labors of Christian women in all parts of Turkey; the suppression of rebellion and robbery in many mountain districts, which now renders it safe for women to carry the gospel to these places; the softening of old prejudices, and the change in public opinion in regard to female education, which calls for the establishment of schools in nearly all the large towns and cities. To meet this demand, an increased number of laborers is required. This involves more of self-denial in contributing for their support, and more of sacrifice in giving up the most gifted daughters for this work. Is it too much to ask the *best* for Christ?

Mrs. Dr. Anderson advocated, earnestly, the plan of enlisting every female church member in New England and the Middle States, to aid in this work.

Mrs. Bowker said, *We have pledged ourselves* to the support of seven missionaries and eleven Bible-readers, and we are asked to send more. Therefore our contributions must be largely increased. Those who can give but little can secure, by their prayers, a larger blessing on that little.

The Treasurer added, that the poor widow's mite was blessed because it was *all her living.* The rich must give *very largely* in order to secure Christ's blessing.

During a recess, from 12 to 2 o'clock, the large company in attendance partook of a bountiful collation in the vestry of the church, generously furnished by the churches of the city.

The afternoon meeting was conducted by Rev. Dr. Kirk. The opening address was made by Rev. Dr. N. G. Clark, who expressed his conviction of the need of the Woman's Board — to revive the missionary spirit of fifty years ago, when there were more than 300 female missionary societies auxiliary to the Board, and to form a connecting link between the Christian women of America and their missionary sisters. "I'm glad I belong to *you*," said one of their seven missionaries, when first introduced to the President of the Woman's Board. He concluded with an earnest "*God bless you.*"

Rev. George Washburn spoke of the degradation of the women of Turkey. American women have the power to elevate them. By visiting from house to house, by spiritual instruction, by care for the sick, and by Christian schools, they can bring them to the light of the Gospel.

Dr. Webb confirmed the dark view presented of the state of the Turkish women. Preaching the gospel to them seems like sowing seed on a macadamized road. But Christ died on Calvary for just such as these, and an omnipotent God has promised his Son the heathen for his inheritance; so that efforts made in the spirit of Christ cannot fail.

Dr. Kirk spoke of the vast amount of female talent in the church, that longs for a worthy object on which to bestow its labors. This Board of Missions presents such an object. After an earnest exhortation, he closed the meeting with prayer.

CARE OF MISSIONARIES.

No single ladies are sent out by the American Board, directly or in behalf of the Woman's Board of Missions, till every arrangement has been made with the missionaries on the ground, to secure them proper protection, a home, and opportunities for labor. The happiness and comfort of all parties must be carefully considered. Any other course would be hardly less unkind, to say the least, to the missionary family, than to the lady sent out. In some instances, the presence and care of a single lady would seriously embarrass the family of a missionary, or take up time that cannot be spared; in others the way may not be open for labor. If some families suffer from a different course, pursued by other societies, it is not the fault of the American Board.

The Woman's Board of Missions for the Interior (Chicago), has assumed the support of Miss Mary H. Porter (formerly of Prairie du Chien, Wisconsin), at Peking

LETTER FROM MRS. GULICK.

Mr. and Mrs. Gulick, of Kalgan, North China mission, spent some weeks in July last on a missionary tour and at the out-station Yujo, or Yu Cho. While there they wrote letters to missionary friends, copies of which have been sent to the Missionary House, and extracts, mainly from Mrs. Gulick, will be given here. Writing at Yujo, July 11, she says:— "If the women will let me rest a few minutes I will try to write a little to you. . . . Last Sunday we spent at Tailing, forty li from here, and at an elevation of 5,000 feet above the sea. How you, if you were English [Mrs. G. is English] would have enjoyed those beautiful hills, covered with our own sweet wild-flowers, the tube-rose and the forget-me-not, the lily and wild thyme, the pink and larkspur, in rich luxuriance; and then, on a sunny bank, a bed of wild strawberries. Was I not at home again with those dear ones, with whom I have, in days gone by, enjoyed the beauties and luxuries of nature." . . .

Many Callers — Catholics.

"I do not know how long we shall stay here. If people continue to come as they do now, perhaps we ought to stay, here and at the neighboring villages, for some months. My heart is divided; I want to be with you and I want to be here; may we be led wherever we may be of the most use. I have been writing under difficulties. No sooner do I take up my pen than I have to put it down again. Two Roman Catholic women have just been in. When they came I was talking with two old widows, who seemed to understand a good deal and appear interested. They know widow Teno. They promised to come again to-morrow (Sunday). One of the Roman Catholics, seeing they were interested, said, — 'I will take you to our place. They (meaning our little band of Christians) have no one to teach them; the foreign teachers only come once a year, to stay for a few days.' The words went like an arrow to my heart. How many here may be lost, not because they will not hear, but because they have no teacher — not one in all this region, larger than the whole of England. How this weight of darkness weighs one down."

Baptisms.

"August 11th. Dear friends, unite with us in thanking our Father for hearing your prayers. The enemy's territory is invaded, and some have, we believe, been rescued from the powers of darkness. The four women previously baptized have, as far as we can judge, continued steadfast, have advanced in Christian life, and have been endeavoring to bring others to a knowledge of the truth. Three more have been baptized at Yujo, — a widow and a carpenter, both aged, and a young man from a neighboring village. The latter came many times last year; the carpenter heard this year for the first time. He burned his family tablets and other idolatrous rubbish, without any hesitation. There are two or three others at Yujo of whom we have great hope — particularly a daughter and niece of Tsai's mother. If they openly profess themselves Christians they will have much to contend with. Let us all pray that strength may be given them from on high, cheerfully, in faith, to take up their cross and follow Christ.

"At Tse-hê-ying there are two or three of whom we have much hope. We went to a village a day's journey from Tse-hê-ying, to see Tsai Ching's uncle, who wished to be baptized. Mr. G. hesitated to baptize him last year because he was not in any regular employment. This year we were glad to find that he had, from the proceeds of his industry, bought a small piece of land, which he cultivates himself. But what rejoiced us most was, that he still maintained his steadfast purpose to lead a Christian life and to be baptized."

Usefulness of Women.

Mr. Gulick speaks of his own ill-health at Yujo, and says: "Mrs. Gulick was quite well at the time, and was constantly engaged in talking with the women who came to see her at the temple, and in holding meetings with the Christian women. But Tsai Ching's mother is a more efficient worker in that city than any of us. One of her daughters, and

several other women, are deeply impressed by the truth, and would profess their faith but for the opposition of their husbands or husbands' mothers."

ITEMS.

Tirumangalam — India. Mr. Herrick, of the Madura mission, writes: "When I was at Tirumangalam last, a Mohammedan priest called upon me with a request that I would furnish a Christian female teacher, to teach a school of Mohammedan girls. He said they would furnish a place to keep the school in, and pay two annas a month for each girl. This man has had the New Testament for several years, and calls himself a Christian Mohammedan. This may prove a favorable field for another woman like the widow mentioned in my last stated letter. I should have said before, that I continue to receive favorable accounts both of the congregation and school taught by this widow. I know of few widows so well qualified as she for such labors."

Bitlis, Turkey. Mr. Coan, of the Nestorian mission, after a recent visit at Bitlis, wrote: "I was pleased to see so many women in the chapel on the Sabbath. The fruits of Mrs. Knapp's labors in years past begin to be evident in the greatly increased attendance, latterly, of women upon the means of grace. A good foundation has thus been laid for successful efforts on the part of the Misses Ely for those of their sex, which they are ardent and earnest to put forth."

Foochow, China. Mr. Hartwell wrote in October last: "Mrs. Hartwell, besides attending to her school, has also, afternoons, taught children at the church to read the colloquial Scriptures, and has had meetings for Scripture-reading, etc., with women. She had an educated Chinese woman whom she employed in our family, to assist her in the teaching and reading, for a short time; but she has latterly secured an unmarried graduate of our girls' boarding-school, to be in our family and assist her in her work. As she is a Christian her influence is much better.

"We have had encouragement in our meetings, especially in the attendance of females, and we hope we shall reap in due time if we do not faint. One woman from the city has been received to church-fellowship this summer, and she has already gone to join the church above, as we trust. She died a peaceful death, and we are informed that almost if not quite her last audible expression was, 'They are waiting to receive me.'

"Mrs. Hartwell has just been with me to Chang loh city, on a trip of six days, and we hope it may be the means of exciting more interest there. Some hundreds of women called to see her while there, and all of these, and large audiences of men, were addressed on their spiritual concerns."

RECEIPTS OF THE WOMAN'S BOARD,

FROM DEC. 7TH, 1868, TO JAN. 6TH, 1869.

Dec. 11.	Mrs. Margaret S. Wood, Albany, N. Y., constituting her L. M.	25 00
	By the same, from Mrs. Elizabeth S. Brayton, constituting her L. M.	25 00
14.	A. Walker, Wallingford, Vt., being annual subscriptions, of $1 each, from Mrs. A. Walker, Mrs H. Button, Mrs. E. Martindale, and Miss Mary Fox;	4 00
17.	A Friend, by Mrs. Gould,	25 00
	By Mrs Gould, from the ladies of the Cong. ch. Jamaica Plain, to constitute Mrs. Perkins L. M.	25 00
	By Mrs. Gould, four annual subscribers of Jamaica Plain Cong. ch., Miss Capen, Mrs. John Buchanan, Mrs. Yead, and Mrs. Bliss,	4 00
18.	Ladies of the 2d Cong. Society, Concord, Mass., by Miss Mary Monroe, ($25 of which to constitute Mrs. C. H. S. Williams, L. M.); also from the S. S. Miss'y Association, for educating a pupil in school at Foochow, China,	34 00
		40 00
19.	Ladies of Cong. ch. St. Clair, Michigan, by Miss Wastell, constituting Mrs. William P. Wastell, L. M.	25 00
21.	By Mrs. D. C. Scudder, for circulars,	1 00
	By Mrs. Copp, from Miss Angelica Hungerford, East Haddam, Conn.	2 00
23.	By Miss F. B. Haughton, from Old South Sabbath-school,	6 75
28.	A Friend, constituting Mrs. Eliza Root, of Belchertown, Mass., L. M.	25 00
	From Cong. ch. St. Johnsbury, Vt., by Mrs. Gould (of which $75 to constitute Mrs. E. C. Cummings, Mrs. Henry Fairbanks, and Mrs. Daniel Ladd, L. M.)	173 00
29.	Annual subscriptions of $1 each from Mrs. Charlotte M. Avery, Mrs. Mary L. Fuller, and Mrs. Mary A. Preston, of Columbia, Conn.	3 00
	Mrs. G. M. Bartlett, Vineland, N. J.	5 00
31.	A s. s. class of seven little girls in Jamaica Plain, the same being their earnings,	15 50
1869.		
Jan. 1.	By L. S. Ward, from New Haven, "Unknown,"	50 00
	By Miss E. S. Miner, from Auxiliary Society in North Stonington, con-	

	stituting Mrs. Stephen Hubbell L. M.	28 00
2.	By Mrs. Stoddard, from Mrs. H. B. Hooker, to constitute Mrs. Sarah B. Capron, of the Madura mission, Southern India, L. M.	25 00
4.	Mrs. N. M. Field, of Monson, Mass., to constitute her L. M.	25 00
	Congregational Church of Walpole, Mass., by Mrs. Loring Johnson,	35 00
5.	By Mrs. Scudder, money found among the effects of Mrs. Dr. Keep, of Boston, and intended, before her decease, as her Life Membership,	25 00
	By Mrs. Anderson, from two s. s. classes, Eliot ch.	5 00
	By Mrs. Coit, from various persons,	5 00
	Total for the month ending January 6,	$636 25
	Making total for the year,	$5,031 13

DONATIONS RECEIVED FOR THE COMING YEAR, AT THE ANNIVERSARY.

Mrs. David Coit Scudder's subscription, . .	$5 00
Mrs. M. Fearing, Old South Church, Boston, L. M.	25 00
Mrs. Richmond, Mount Vernon Church, . .	2 00
Mrs. Oakman, Winter Hill, Somerville, . . .	1 00
Mrs. B. W. Eldridge, Somerville, ...	1 00
Miss Sarah Lindsey, Wells, Maine, ...	1 00
Mrs. I. B. Simmons, ...	1 00
Mrs. A. Ramsay, Boston, L. M., ...	25 00
Mrs. Stevens, Cambridge, ...	1 00
Miss Ada L. Sears, Newton Corner, ...	20 00
Mrs. D. T. Packard, Brighton, ...	1 00
Miss Chadwick, thank-offering, ...	5 00
Miss I. M. Noble, ...	1 00
Mrs. A. W. Grant, Charlestown, L. M. . . .	25 00
Mrs. Henry Mott, Arlington, Mass.	1 00
Mrs. Case and Mrs. Hooker, $1 each, . . .	2 00
Mrs. Munger, Boston Highlands, ...	2 00
Mrs. Snow and sister, Newton Corner, . . .	2 00
Mrs. Baldwin, ...	2 00
Mrs. Stephen Stackwell, ...	50 00
By Mrs. Perkins, Jamaica Plain Church, . .	2 00
Mrs. John Smith, Andover, constituting herself and Mrs. George W. Coburn, L. M. . .	50 00
Mrs. James Flint, Lynn, Mass.	5 00
Miss Martha T. Clarke, L. M., by her mother, Mrs. Joshua Clarke, of Colchester, Conn. .	25 00
Mrs. William S. Curtis, Colchester, Conn. . .	1 00
Mrs. Joshua B. Wheeler, Colchester, Conn. .	25 00
Mrs. George R. Ransom, Duhuque, Iowa, . .	1 00
Miss Mary A. Bryant, Mendon, N. H. . . .	2 00
I. R. Staccy, Boston, ...	5 00
Miss Rebecca Reed, ...	1 00
Total, ...	290 00

Besides several pledges.

MISCELLANY.

THE "HERALD" AND THE MONTHLY CONCERT.

THE following, from a recent number of the "Advance," deserves a place in the Herald, because of more than one good suggestion in it; but specially because of the hint which it gives as to the way in which missionary intelligence may be used effectively by pastors, at the monthly concert; not *reading*, but stating the facts in one's own language, and making them the basis of remark and appeal.

"Who says the Missionary Herald is 'dry'? Certainly no one that was present at the monthly concert of the First Presbyterian Church, Chicago, last evening. It was the first concert with the new pastor, and a large audience were present. For nearly an hour he *held* their closest attention, sometimes drawing tears from many eyes, as he detailed thrilling incidents of missionary life, and all out of that same 'dry' *Herald*. 'Every one of you,' said he, 'knew the lay of every battle-field in the late war, every division and army corps, and by whom commanded. You followed every campaign, knew every battle; and this was right. Is it of any less importance that you be acquainted with the grand army of the Captain of our salvation; that you know its battle-fields, divisions, standard-bearers, its outposts and who man them? Then take the *Missionary Herald*. I am sorry to learn that only 22 copies are taken in this great church. We ought to take 300 copies. Will not you who do not receive it give me your names before to-morrow night, and let me have the pleasure of forwarding them myself to the Missionary House? This is the monthly bulletin of the cross from our soldiers at the front. The last one, the December number, is so full of matter that I know not where to begin.' Then taking up the Herald and pointing to the Abeih Seminary, pictured in the frontispiece, he thrilled the hearts of his hearers as he described its history and the labors and successes of missionary Calhoun, who from this height of Lebanon had sent educated native laborers for Christ, throughout all the Levant. 'The next piece,' he continued, 'in this war bulletin, speaks of China, and the Board propose to give the extra work of supplying this field, which we have been praying God to open to the gospel for so many years, and whose walls have been thrown flat down, to the great West.

This is peculiarly appropriate, for China is our nearest neighbor, or rather, we are nearer China, or soon will be, than any other Christian people. Then let the West rally for the contest and take possession of China for the Lord.' Then turning on, he passed, in rapid review, the persecution at Mardin, where men just emerging from their degrading superstitions, stand steadfast in the truth like old martyrs; the energy of a native preacher who, himself alone, no one in the village sympathizing with him, rafted down from the mountains the timber for his church; the work of brave women in foreign lands; and the response of their sisters here in the formation of the Woman's Board of Missions for the Interior. Then came the collection. 'Now I have a little plan,' said he. 'Let each one here give a dollar. We can all do it easily by making some little sacrifice. That will make $100, and twelve monthly concerts will yield $1,200, and this will only give new zest to our annual collection, and swell its amount.' Upon this the boxes were passed, and the greenbacks that crowded them full showed that the 'little plan' had taken. Here there was a fifty minutes' talk, all out of this same *Missionary Herald;* and yet no one felt that the monthly concert was a dull meeting, or that the magazine which, in the hands of this live pastor, read so much like a novel, was a 'dry' paper." S.

MISSIONARY TRAVELING IN CHINA.

Mr. Hunt, the printer from Madras, who had recently arrived at Peking, thus speaks of one of the missionaries stationed at Kalgan, and his wife, as they left Peking on their journey homeward: —

"We were overjoyed to find the G——'s here. We had heard of these dear missionaries, but had no expectation of seeing them. It was better than to have seen the '*Kearsarge.*' They left us last evening, while the thermometer stood at 100° in the shade, and the dust was flying as it can fly only in Peking. Behold the humble, self-denying missionary, mounted on what they call a horse, — it is only a pony, — what we would call a 'tat' in India. Girded over Mr. G's Mexican saddle is all the bedding they will have for a month, consisting of rugs or blankets. I inquired if he was still to sit on top of all, when the first I knew there he sat, (he weighs only about seven or eight stone), in comparative comfort and with perfect unconcern. The missionary wife had lashed on something to soften her saddle, had a bag of Scriptures hung on one side and a bag of Scriptures and bread on the other side. I saw also the sad remains of her husband's old straw hat (he had his best on his head) dangling from her saddle-horn. I was standing about wishing to make myself useful; indeed I held her donkey for some time — poor thing, I suppose her name is Patience. She had unshod hoofs, well-proportioned ears, and viewed without emotion the arrangements going on, the nature of which she too well understood, for she had carried her mistress up and down country more than twelve hundred miles. All ready, and while Mr. Blodget and I were considering how we should help her to mount, with no spring that we could see, she sat lightly upon her pet donkey, and touching the reins moved gracefully after her husband. I followed them down the lane. I wanted to weep, and I did weep. You, Sir, would have wept. We were losing valued friends; for they were incessantly helping us, by interpretation, to communicate with our cook, — for here we must use Chinese or starve, — but that was not what affected me so much. I had been complaining of our curry — not quite so piquant as Madras curry; our bread was open to criticism, though good enough for a better man; and I felt 'cut up' when I reflected that those missionaries would sleep for a month on hard khan floors, with only blankets under them, and would eat whatever they could get, and be thankful.

"They are going to visit a place one hundred miles away, towards the southwest, where there are hopeful signs of God's working. They will then be further from Kalgan than when they left us. They had no equipage, no followers, only a tat and a donkey. I had seen missionaries in other lands, and had supposed that I was one myself; but I came to the sad conclusion, on returning to my wife, that I was a very poor specimen."

BIBLIOGRAPHICAL.

CAPTAIN WALTHAM: *A Tale of Southern India.* Philadelphia: Presbyterian Publication Committee. 1869. 16mo. 280 pages.

UNDER the garb of fiction, this little book — "by one whom years of residence in India had familiarized with the whole atmosphere of that most peculiar land" — very pleasantly presents, in "strictly true coloring," many of the features of Hindoo life and of missionary labors and cares; with characteristics not of the Hindoo only, but of English residents, mostly of the better class, in the civil and military service.

ARRIVALS.

Rev. Henry P. Page and wife (from New York October 10), reached Philippopolis, Western Turkey, November 26.

Rev. H. H. Jessup and wife, and Misses Everett and Carruth (from New York October 17), arrived at Beirut, Syria, after a very pleasant passage, on the 22d of November.

Miss Ursula C. Clark (from New York October 10), arrived at Broosa, Western Turkey, November 18.

Arrivals in Eastern Turkey, at Oroomiah, and in North China, are noticed upon previous pages, in connection with other matters from the missions.

The safe arrival of the *Morning Star* at Honolulu, from Micronesia, is announced by telegraph from San Francisco.

DEATH.

A LETTER from Mr. Hastings, of the Ceylon mission, makes the very unexpected and trying announcement of the death of Mrs. Sanders. He states: "On the night of the 20th of October she was suddenly and severely attacked with pleurisy. It soon became evident that the case was a complicated one, which the remedies applied failed to reach. She grew worse from day to day, and on Sabbath night, November 1st, soon after 12 o'clock, her spirit entered upon that blessed Sabbath which shall never end. The Master came and called for her, and she was prepared, we believe, for the summons. Her early and sudden removal is to us a most mysterious and afflictive providence, but we cannot doubt that it has been ordered in infinite wisdom and love. We had hoped, that having so recently returned from America with fresh strength and health, she would long be spared to labor for the good of this people. To human view, her prospects for a prolonged life of usefulness were very bright. She was greatly beloved by all associated with her in the missionary work, and was highly esteemed by the native Christians and others.

Mrs. Sanders (from Peru, Mass.), first sailed for Ceylon, with her husband, in October, 1851, and after a visit to the United States, sailed again October 9, 1867, and reached Jaffna December 19. She had thus been connected with the mission about seventeen years. Her death will be felt as a very sore affliction, not only by her husband and five children, left in the United States, but by the mission, and many friends.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
North Yarmouth Cong. ch. and so., m. c. 6 22
Portland, a thank offering, for Rev. C. H. Wheeler's Mission at Harpoot, 5 00
Scarboro, Cong. ch. and so. 16 78—28 00

Kennebec county.
Augusta, South Cong. ch. and so., of wh. from E. A. Nason, to const. W. F. HALLETT, H. M., 100; 315 29
Hallowell, Cong. ch. and so., m. c. 43 64—358 93

Lincoln county.
Bath, an aged invalid, 1 00
North Edgecomb, Cong. ch. and so. add'l, 5 00——6 00

Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong. ch. and so. 20 52
Dexter, Cong. ch. and so. 2 50—23 02

Piscataquis county.
Greenville, Mrs. Emma S. Cameron, 25 00

Union Conf. of chs.
Freyburg, Cong. ch. and so. 36 00

Waldo county.
Belfast, 1st Cong. ch. and so 15 00

Washington county.
East Machias, Cong. ch. and so., m. c. 27 00
Eastport, Central Cong. ch. and so. m. c. 25 00
Harrington, Elizabeth A. Carleton, 2 00
Machias, Centre St. Cong. ch. and so. 50, less expenses 25c.; 49 75
Topsfield, Cong ch. and so. 20 17
Whiting, Mr. Barret, 2 00—125 92
York county.
Berwick, Mrs. Baxter, 1 00
Saco, 1st Cong. ch. and so., Benev. Soc., m. c. 20.45; Philip Eastman and wife, 20; 40 45
Wells, B. Maxwell, 20 00—61 45
679 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so., ann. coll. 45 64
Keene, 2d Ortho. Cong. ch. and so., Ladies' F. M. Soc. 61.55; 1st Cong. ch. and so., Ladies' F. M. Soc. add'l, 5; 66 55
Rindge, Cong. ch. and so. m. c. 15 96
Stoddard, Cong. ch. and so. with prev. dona. to const. Rev. S L. Gerould, H. M. 26 35—154 50
Grafton county.
Campton, Female F. M. Asso'n 32 15
Franconia, Hale Powers 4 00—36 15
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Deering, Cong. ch. and so. 12 00
Francestown, Union Cong. ch. and so. 86 99
Manchester, C. B. Southworth, with prev. dona. to const. Mrs. Carrie D. Soule, H. M. 50 00
Nashua, Olive St. Cong. ch. and so. 15 55—164 54
Merrimack co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 13 24
New London, Luther M. Trussell 6 00—19 24
Rockingham county.
Atkinson, Cong. ch. and so., ann. coll. 52 00
Candia, Cong. ch. and so. 63.85, less expenses 35c.; 63 50
Exeter, 1st Cong. ch. and so., ann. coll. 78.75, m. c. 8.36; 87 11—202 61
Strafford county.
Centre Conway, Mrs. Clarissa Towle, 1 00
Somersworth, 1st Cong. ch. and so. of Gt. Falls, 31 50—32 50
Sullivan county. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 20 00
629 54

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Middlebury, Cong. ch. and so. 149 47
New Haven, a friend, 1 00—150 47
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, Joh Lyman, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 4 69
Orange county.
Wells River, Cong. ch. and so. m. c. 21.50, a friend, for China, 5; 26 50
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Coventry, two friends, 1 25
Lowell, Rev. A. A. Smith, 2 00—3 25
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Bennington Centre, 1st Cong. ch. and so. of Bennington, bal. of m. c. 6.15, (also 15, credited in October Herald to Burlington by mistake), 6 15
Washington co. Aux. Soc. G. W. Scott. Tr.
Northfield, Cong. ch. and so. 12 62
Windham co. Aux. Soc. C. F. Thompson, Tr.
Grafton, Cong. ch. and so. 27 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. m. c. 4 mos. 46 86
Proctorsville, H. M. Ross, for a deceased brother, 1, gold, 1 35—48 21
288 89

Legacies. — Hartland, Mrs. Eunice Plank, by A. B. Buck, Exr. 200, less tax and expenses, 13. 187 00
475 89

MASSACHUSETTS.

Berkshire county.
Lenox, Cong. ch. and so. 68 00
Pittsfield, South Cong. ch. and so. to const. Henry M. Pierson, H. M. 146 71
Sheffield, 1st Cong. ch. and so. 7 70—222 41
Boston and vicinity.
Boston, of wh. from a friend 12, ditto, 12, a Christmas gift 10, a friend 5, unknown, 50c. 257 34
Chelsea, Broadway Cong. ch. and so. m. c. 27 98; Winn. Cong. ch. and so. m. c. 26.54; 54 52—311 86
Brookfield Association. Wm. Hyde, Tr.
Brimfield, Cong. ch. and so. 195 55
Brookfield, do. do. 274 83
Globe Village (Southbridge), Union ch. and so. 23 00
Hardwick, Cong. ch. and so. to const. W. A. Warner, Jr., H. M. 100 02—593 40
Essex county.
Andover, Chapel church and Theol. Sem'y, m. c. 137 12
Lawrence, Central Cong. ch. and so. to const. Orlando Littlefield, H. M. 178 80—315 92
Essex co North Conf. of Ch's. Wm. Thurston, Tr.
Haverhill, Mrs. Abby B. Kimball, 10 00
Ipswich, Z. Cushing, to const. Rev. Thomas Morong, H. M. 50 00
Newburyport, North Cong. ch. and so. 56 80—116 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Danvers, Rev. J. Fiske, 1 00
Lynn, 1st Cong. ch. and so. m c. 49 75
Lynnfield Centre, Cong. ch. and so. m. c. 4 25
Peabody, South Church, Mrs. Mary E. Dodge, 20 00
Salem, Rev. S. M. Worcester, D. D. deceased, — from sale of "Life of Samuel Worcester, D. D." 1 50—76 50
Franklin co. Aux. Soc. L. Merriam, Tr.
Conway, Cong. ch. and so. (of wh. from Gents' Ass'n 95.85. Ladies' Asso'n 76.09, m. c. 58.06); to const. D. C. Rogers and Mrs. John Clary, H. M. 230 00
Hampden co. Aux. Soc. J. L. Whitney, Tr.
Monson, Cong. ch. and so. m. c. 4 mos. 50 00
Springfield, a friend, 3 00—53 00
Hampshire co. Aux. Soc. S. E. Bridgman. Tr.
East Hampton, 1st Cong. ch. and so. 38 05
Goshen, Daniel Williams, 4 00
Greenwich, Mrs. L. D. S. Pomeroy, 1.40, Mrs. Warner, Mrs. Haskell, Mrs. Bailey, Mrs. Homer, 1 each, Mrs. Cutler, 60c. for children of missionaries, 6 00
Hadley, 1st Cong. ch. and so. 89.07; Russell Cong. ch. and so. m. c. for Dec. 12.46; 101 53
Northampton, 1st Cong. ch. and so. 171.46; Edwards Cong. ch. and so. m. c, 28.21; a friend, 5; 204 67

Southampton, a friend, 20 18
South Hadley, Mt. Holyoke Fem. Sem'y, m. c. 12 00
Worthington, E. C. Adams, 2 00——388 43

Middlesex county.
Auburndale, Cong. ch. and so. ann. coll. 2,126.60, m. c. 27.05; 2,153 65
Cambridge, Amelia Gale, 1 00
Cambridgeport, Stearns Chapel, m. c. 17.82; Prospect St. Cong. ch. and so. m. c. 9.05; 26 87
Lexington, Hancock Cong. ch. and so. m. c. 26 47
Lowell, 1st Cong. ch. and so. balance, 24.84; John St. Cong. ch. and so. 6.29; 31 13
Malden, Cong. ch. and so. m. c. balance, 17.39; Mrs. D. W. Lord, 10; 27 39
Natick, Rev. Nathan W. Sheldon, 5; Miss Hadassah Stevens, 5; 10 00
North Chelmsford, a friend, 5 00
Reading, Old South Cong. ch. and so. m. c. 2 80
Stoneham, Cong. ch. and so. m. c. 5 25--2,289 56

Middlesex Union.
Ashby, 2d Cong. ch. and so. 9 90
Littleton, Cong. ch. and so. 60 00
Pepperell, Cong. ch. and so. ann. coll. 34 25
Townsend, dying gift of Ephraim Spaulding, for China, to const. Hannah C. Spaulding, Lawn Ridge, Ill., H. M. 100 00——204 15

Norfolk county.
Brookline, Harvard Cong. ch. Moses Withington, 30 00
Dedham, Allen, Ev. ch. and so. (ann. coll. 143.04, m. c. 60), 203.04, less cft. 25c; 202 79
Jamaica Plain, Central Cong. ch. and so. m. c. 12 50
Milton, 1st Cong. ch. and so. 77 05
Sharon, A. P. Chute, 5 00
Stoughton, 1st Cong. ch. and so. to const. Edwin R. Walker, H. M. 100 00
West Roxbury, South Ev. ch. and so. m. c. 27 05
Wrentham, 1st Cong. ch. and so. m. c. 13 00——467 39

Nantucket county.
Nantucket, 1st Cong. ch. and so. 25 00

Palestine Miss'y soc., E. Alden, Tr.
Abington, 1st Cong. ch. and so. m. c. 65 00
Middleboro, Cong. ch. and so. add'l 19 80——84 80

Plymouth county.
Plymouth, 3d Cong. ch. and so. of the Pilgrimage, m. c. for 1868, to const. Miss Pella M. Robbins, H. M. 145 11

Taunton and vicinity.
Attleboro, 1st Cong. ch. and so. 9 55

Worcester Central Asso'n, E. H. Sanford, Tr.
Holden, Cong. ch. and so. Gents' Asso'n, 17.07, Ladies' ditto, 27.50, m. c. 23; 67 57
Oxford, Cong. ch. and so. 111 65
Southboro, M. A. E. 4 00
Webster, 1st Cong. ch. and so. 63 12
Worcester, 1st Cong. ch. and so. (Gents' Asso'n, 284.30, m. c. 69.22;) 353.52; Union Cong. ch. and so. (Gents and Ladies, in part, 22, m. c. 96.10;) 118.10; 471 62—717 96

6,251 84

Legacies. — Northampton, Mrs. Margaret Hall, by her son, Rev. Gordon Hall, D. D., (prev. paid 375;) 125 00

6,376 84

RHODE ISLAND.

Barrington, a female prayer-meeting, for 1868, 2 50
Newport, William Guild, 4 00
Providence, Clara H. Inch, for Mardin, Turkey, 5; M., 5; 10 00——16 50

Legacies. — Bristol, Mrs. Mary T. B. Gladding (for Turkey), by W. H. Church and W. R. Taylor, Ex'rs, 1,400, less tax, 84, to const. W. R. Taylor, H. M. 1,316 00

1,332 50

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bethel, Cong. ch. and so. 27 00
Huntington, Cong. ch. and so. (Gents' Asso'n, 29.20, Ladies' do., 31.23,) to const. Rev. William D. Morton, H. M. 60 43
Newtown, Mrs. Emily A. Sanford, jewelry of a deceased daughter, 3 50
Sherman, Cong. ch. and so. m. c. 6 50——97 43

Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Black Rock, Cong. ch. and so. 68 71
Fairfield, 1st Cong. ch. and so. bal. of m. c. 20 00
Greens Farms, Cong. ch. and so. coll. 124.85, m. c. 10; 134 85
Greenwich, 2d Cong. ch. and so. 211 77
Long Ridge, Cong. ch. and so. 10 00
Weston, Cong. ch. and so., to const. Rev. Z. B. Bura, H. M. 50 00——495 33

Hartford co. Aux. Soc. E. W. Parsons, Tr.
Buckingham, "Dying Boy, for tracts," 5 00
East Berlin, Z. 9 00
Glastenbury, 1st Cong. ch. and so. Gents' Asso'n 370.50, Ladies' Asso'n, 147.57, m. c. 52.22; 570 29
Hartford, Asylum Hill Cong. ch. and so. (coll. 822.50, m. c. 33.89;) 856.39; Theol. Institute, m. c. 13.73; Centre Cong. ch. and so. m. c. 8.05; 878 17
New Hartford, an invalid friend, 1 00
New Hartford South, Cong. ch. and so. 15 00
Simsbury (Cong. ch and so. 81.10; acknowledged in January Herald as from Weatogue),
West Hartford, Cong. ch. and so., coll. 229.67, m. c. 29.80; 259 47
Windsor, Cong. ch. and so. 67 17
Windsor Locks, Cong. ch. and so. 178 05--1,983 15

Hartford co. South Association.
Cromwell, Cong. ch. and so. m. c. 6 27
New Britain, Centre Cong. ch. a friend, 10 00
Portland Miss'y Soc. of 1st Cong. ch. and so. 105 65
Rocky Hill, Cong. ch. and so. to const. Moses W. Williams, H. M. 100 00——221 92

Litchfield co. Aux. Soc., G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. m. c. 70 56
Plymouth, Cong. ch. and so. 140 00
Terryville, Cong. ch. and so., ann. coll. 41.50, m. c. 7.62; 49 12
Torringford, Cong. ch. and so. 43 00
Warren, Cong. ch. and so. 31 50
West Winsted, 2d Cong. ch. and so. m. c. 87 31
Woodbury, Mrs. C. P. Churchill, 5 00——426 49

Middlesex Association, John Marvin, Tr.
Chester, Cong. ch. and so. coll. 70, m. c. 76, to const. J. E. Jones, H. M. 146 00
East Haddam, 1st Cong. ch. and so. 58 60
Higganum, Cong. ch. and so. ann. coll. 9.30, m. c. 18; 27 30
Killingworth, Cong. ch. and so., of wh. from Gents' Miss'y Soc. 19.91, Ladies' ditto, 35.26, m. c. 29.79, Jane L. Hull, 2; 86 96
Old Say Brook, 1st Cong. ch. and so. Gents and Ladies, 122 22
West Brook, Cong. ch. and so. coll. 19.25, m. c. 22.57; 41 82——482 90

New Haven City, F. T. Jarman, Agent.

Centre Cong. ch. and so. 125; 3d Cong. ch. and so. 108.19; Davenport, Cong. ch. and so. m. c. 15.30; Chapel St. Cong. ch. and so. m. c. for Dec. with prev. dona's to const. E. P. JUDD, H. M. 4.50; Mrs. Mary Armstrong, 11; 263 99
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Wallingford, Cong. ch. and so. 73 00
New Haven co. West Conso'n, E. B. Bowditch, Tr.
Birmingham, Cong. ch. and so. coll. of wh. from G. W. Shelton, to const. G. G. SHELTON, Andover, Mass. H. M. 100; 244 55
Milford, 1st Cong. ch. and so. m. c. 7 50
Mount Carmel, Cong. ch. and so. 56 20
Waterbury, 2d Cong. ch. and so. 310.07; 1st Cong. ch. and so. (coll. 235.99, m. c. 12.34;) 248.33; 558 40
Woodbridge, Cong. ch. and so. to const. W. B. FRENCH, H. M. 100 00—966 65
New London and vic. and Norwich and vic., C. Butler and L. A. Hyde, Trs.
Colchester, a friend, 1 00
East Lyme, ditto, 2 00
Stonington, 2d Cong. ch. and so. m. c. 27 60—30 60
Tolland co. Aux. Soc., C. H. Dillingham, Tr.
Andover, Esther A. Miller, 5 00
Ellington, Cong. ch. and so. 4 00
Gilead, Cong. ch. and so. (Gents' F. M. Soc. 59, Ladies' ditto, 40,) to const. Rev. A. W. CLARK, H. M. 99 00
Mansfield, Cong. ch. and so. to const. Rev. M. C. WELCH, H. M. 50 70
Rockville, 1st Cong. ch. and so. (of wh. from J. N. Stickney to const. JEANNIE K. STICKNEY, H. M. 100;) to const. E. B. DILLINGHAM and EDWARD JOHNSON, H. M. 375 00
Somers, Cong. ch. and so. 59 80
Somersville, S. M. Billings. 4 00—597 50
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Putnam, Cong. ch. and so. ann. coll. 122.80, m. c., 6 mos., 20.50; 143 30
Westfield, Cong. ch. and so., coll. 236.80, m. c. 32.55; 269 35
Woodstock, 1st Cong. ch. and so. m. c. 25 60—438 25

6,077 21

Vernon, Cong. ch. and so. Gents' Asso'n, 75 00

6,152 21

Legacies.—Hartford, interest on bequest of Rev. J. Hawes, 21 15
Norwich, Sarah K. Coit, by Stephen Coit, Adm'r, 50 00—71 15

6,223 36

NEW YORK.

Geneva and vicinity, W. H. Smith, Agent.
Geneva, Pres. ch. add'l, 11 00
Watkins, ditto, 57 81—68 81
New York and Brooklyn, Agency of the Board Bible House,
Of which from New England Cong. ch. and so. (Brooklyn), 162.93; Puritan Cong. ch. and so. (Brooklyn), 81; Lafayette Ave., Pres. ch. (Brooklyn), m. c. 47.90; Broadway Tabernacle, add'l, 45; 1st Pres. ch. (Brooklyn), m. c. 39.70; Union Theol. Sem'y, m. c. 26.48; Mercer St. Pres. ch. m. c. 20; H. T. Morgan, 100; David S. Dodge, 50; J. S. and C. E. Pierson, 50; 624 01
Oneida co. Aux. Soc., J. E. Warner, Tr.
Utica, S. W. Crittenden, 10 00

702 82

Addison, Pres. ch. 11 17
Albany, 4th Pres. ch., Foreign Miss'y Society, 200 00
Angelica, Vial Thomas, 10 00
Auburn, Central Pres. ch. m. c. 26 00
Burrville, Cong. ch. and so. 14 00
Cairo, H. W. Snyder, 10 00
Champlain, 1st Pres. Cong. ch. and so. 88 17
Clifton Springs, Mrs. M. E. Scovill, 1 00
Clinton, Rev. H. Boynton, 5 00
Cooperstown and vicinity, Female Miss'y Soc. 28 69
Corfu, Pres. ch. 8 00
Cortland county, a friend, 20 00
Dansville, Pres. ch., Mrs. M. B. Farwell 5; I. V. D. Reeve, 20; 25 00
DeKalb, J. 3 00
Durham, 1st Pres. ch., m. c. 20 00
Franklin, 1st Pres. ch. 12 75
Gouverneur, 1st Pres. ch. 74 80
Greenville, Miss M. Hickok, 2 00
Gotton, Pres. ch. m. c. 14 64
Hemlock Lake, Mrs. John A. Reed, 10 00
Irhaca, 1st Pres. ch. 90; Rev. Wm. Wisner, D. D., 10; 100 00
Jefferson, Pres. ch. 14 00
Jewett, do. do m. c. 20 00
Lima, do. do. 120 57
McGrawville, Pres. ch. 85 00
Maine, Rev. James Weller, 5 00
Malden, Pres. ch. m. c. 17 02
Manchester, 1st Pres. ch., ann. coll. 8.75, m. c. 21.25; 30 00
Newburg, a friend, 5 00
Niagara Falls, Pres. ch. 80 00
Nineveh, Pres. ch., Miss F. Root, 1 00
North Granville, Mrs. M. L. Warren, 1 00
Oriskany, Pres. ch. 10 00
Oxford, 1st Cong. ch. and so. 57 25
Palmyra, 1st Pres. ch., of wh. from Rev. Horace Eaton, 20; 102 12
Perry Centre, a friend, 5 00
Poughkeepsie, Mrs. C. M. Hovey, 20; Vassar College, a friend, 1; 21 00
Richfield Springs, Pres. ch. ann. coll. 15 00
Rochester, Brick Pres. ch. 296 19
Rome, 1st Pres. ch. m. c. 48 07
Rutland, Cong. ch. and so. 74 00
Sayville, Bible Class, 1.59, Rev. Henry Clark, 1.41; 3 00
South Wales, Pres. ch. m. c. 3 14
Trenton, Mrs. C. W. Douglas, 3 00
Troy, H. G. 100 00
Verona, S. G. Brewster, 1 00
Walton, 2d Cong. ch. and so. 36; Female Miss'y Soc'y, 13; 49 00
Warsaw, Cong. ch. and so. 30 00
Yonkers, 1st Pres. ch. 318 37—2,198 95

2,901 77

NEW JERSEY.

Branchville, Pres. ch. ann. coll. 25 00
Madison, 1st Pres. ch. m. c. 46 60
Newark, South Park Pres. ch. m. c. 38 59
Succasunna, Pres. ch. 22 63
Vineland, 1st Pres. ch. m. c. 8 62—141 44

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Wharton St. Pres. ch. m. c. 11 00—21 00
Buchanan, Rev. T. Edwards and wife, 2 00
Carbondale, a friend, 5 00
Harrisburg, 1st Pres. ch. m. c. 26 79
Hawley, S. L. Lord, 4 00
Lander, Riley and Emily Preston, 15 00
Lewistown, F. 1. Hoffman, 10 00
Lock Haven, G. B. Perkins, 4 94
Mahanoy City, Welsh Cong. ch. and so. 10 00
Philadelphia, J. D. L. 50 00
Pittsburg, David O. Jones, 4 00
Susquehaunah Depot, 1st Pres. ch.,

ann. coll., to const. H. W. Brandt, Lanesboro, Pa., H. M. 109 00—240 73

261 73

MARYLAND.

Frederick City, E. H. Rockwell, to const. Rev. A. D. Mitchell and B. J. Wiestling, Middletown, Pa., H. M. 150 00

VIRGINIA.

French Creek, Mrs. Mehitable Phillips, 10 00

TENNESSEE.

Lookout Mountain, Educational Institutions, m. c. for Dec. 6 00

KENTUCKY.

Greenupsburg, A. C. V. 1 00

OHIO.

By William Scott, Agent.
Cincinnati, 2d Pres. ch. m. c. 10 35
Columbus, 2d Pres. ch. to const. Raymond Burr, W. L. Peck, and G. L. Smead, H. M. 400 00
Dayton, J. A. J. Innskeep, 10 00—420 35
Carlisle, L. W. Bacon, 3 00
Central College, A. W. Williamson, 2 00
Circleville, 1st Pres. ch. (N. S.) 55 00
Cleveland, Euclid St. Pres. ch. ann. coll. and m. c. 339 53
Columbus, 1st Cong. ch. and so. semi-ann. coll. 92, m. c. 18.18; 110 18
Ellsworth, Pres. ch. 31 00
Four Corners, Cong. ch. and so. 6 10
Hudson, Carroll Cutler and family, 15 00
Mantua, Henry H. Converse, 2 00
Marietta, Cong. ch. and so. ann. coll. in part, 75 00
Medina, 1st Cong. ch. and so. to const. Rev. C. N. Pond, H. M. 50 00
Montgomery, 1st Cong. ch. and so. 3 00
Osborne, Pres. ch. 2 00
Painesville, 1st Cong. ch. and so. 59 99
Scott, do. do. 7 00
Wakeman, Mrs. S. Strong, 0 25—761 05

1,181 40

INDIANA.

Bloomington, 2d Pres. ch. and Sab. sch. with prev. dona. to const. M. W. Helton, H. M. 50 00
Dayton, Pres. ch. add'l, 5 50
Laurel, do. 2 00
New Bethel, Pres. ch. 7 00—64 50

ILLINOIS.

A friend, 25 00
Amboy, Cong. ch. and so. m. c. 13 31
Ausable Grove, (Kendall co.), 1st Pres. ch. 29 56
Belvidere, 1st Pres. ch. 75 00
Blue Island, Cong. ch. and so. m. c. 2 75
Buckley, H. P. Burnham, 2 00
Carlinville, Mrs. E. C. Braley, 0 90
Carrollton, Pres. ch. ann. coll. 40 00
Chicago, Union Park Cong. ch. and so. m. c. 56.14; 8th Pres. ch. m. c. 15.14; Calvary Pres. ch. m. c. 9.65; Soc'y of Inquiry in Theol. Sem'y (for China, 3.90, for East. Turkey, 3.60), 7.50; 1st Cong. ch. and so. 5; 93 43
Dallas City, Cong. ch. and so. m. c. 6 00
Decatur, 2d Pres. ch. 31 45
Galesburg, Miss'y Soc., by M. J. Bergen, Tr. 2 00
Jacksonville, J. H. W. and M. C. W., a thank-offering, 10 15
Kewanee, 1st Cong. ch. and so. 22 00
Lake Forest, Pres. ch. m. c. 34 47
La Salle, individuals in Cong. ch. 25 00
Lewistown, a friend, 100 00
Morris, Cong. ch. and so. 11 22
New Du Quoine, Pres. ch. 12 00
Norris, Augustus McCutchen, 5 00
Payson, Daniel E. Robbins, 5 00
Springfield, 2d Pres. ch., J. A. Mason, to const. Mrs. Maria Allen, H. M. 100 00
Tuscola, Pres. ch. 26 50
Wataga, Cong. ch. and so. 19 00—691 74

MICHIGAN.

Avon, 1st Cong. ch. and so. 8 50
Detroit, 1st Pres. ch. coll. in part, 104 58
Erie, Pres. ch. 10 65
Grand Haven, 1st Pres. ch. m. c. 33 59
Homestead, Cong. ch. and so. m. c. 3 50
Midland City, Pres. ch. 4 51
Orion, Josiah Dewey, 3 00
Raisin, 1st Pres. ch. 41, Deacon Rogers, 5; 46 00
Richland, Pres. ch. and cong. 66 78
Wayne, Cong. ch. and so. 20 89—302 00

MINNESOTA.

Anoka, Cong. ch. and so. 17 75
Blue Earth City, 1st Pres. ch. 8 00
Fairbault, A. L. F. new year's gift, 1 00
Mankato, 1st Pres. ch. m. c. for Nov. 6 25
Monticello, Cong. ch. and so. m. c. 5 mos., and the children, 8 00
St. Cloud, Cong. ch. and so. m. c. 7 60—48 60

IOWA.

Ames, Cong. ch. and so. 10 00
Burlington, Cong. ch. and so. 42 23
Elkader, M. H. Carter, 5 00
Keokuk, Cong. ch. and so. 29 00—86 23

WISCONSIN.

Bloomington, M. S. Y., thank offering, 2.50 gold, 3 35
Janesville, Cong. ch. and so. 23 84
Jefferson, Pres. ch. 1.10; Rev. J. Martin, family Miss'y box, 5; 6 10
Johnstown, Cong. ch. and so. 40 00
Milwaukee, Plymouth Cong. ch. and so. 67 13
Platteville, Cong. ch. and so. 19 35
Princeton do. do. 7 85
Reedsburg, Mrs. J. Rudd, 1 00
Tafton, Cong. ch. and so. ann. coll. 50, m. c. for Dec. 6.75; 56 75—225 37

MISSOURI.

St. Louis, Webster Groves, Cong. ch. and so. ann. coll. 100 00

KANSAS.

De Soto, Rev. William H. Smith, 2 00

NEBRASKA.

Nebraska City, a friend, 7 00

COLORADO.

Empire, Cong. ch. and so. 17 00

OREGON.

Albany, Mrs. H. M. Bushnell, 18 21
Portland, 1st Cong. ch. and so. m. c. for Dec. 13 60—31 81

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so. m. c. 7 38

CANADA.

Paris (Ontario), N. Hamilton, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, communion coll. of churches on the mountain, 7 85
Sandwich Islands, Hilo, Mr. Coan's church, for China, 266 00—273 85

MISSION SCHOOL ENTERPRISE.

Maine. — Garland, Cong. s. s. 5; Gray, Cong. s. s. 10; North Edgecomb, Cong. s. s. 2.50; Sumner, Cong. s. s. 6.60; 24 10

New Hampshire.—Atkinson, children in Cong. s. s. 1; Bristol, Cong. s. s. 18; Campton, Cong. s. s., for girls' school at Dindigul, Madura Mission, 30; Chichester, Cong. s. s.

7.30; Hanover Centre, Cong. s. s. 5; Lyme, 42.75; Warner, Juv. Miss'y Soc. and Sabbath-school, for Mr. Bruce's school, Mahratta Mission, 30; Mrs. J. H. Stewart, for school in India, 25; Etta McAlpine, 1.28; Charley Page, 1 25: Webster, Cong. s. s. 20: 181 58

VERMONT. — Berlin, Cong. s. s., add'l, for Rev. A. Hazen's school, Ahmednuggur, India, 10; Braintree, Cong. s. s. 4; East Hardwick, Cong. s. s., for Odooville school, 50; Georgia, Cong. s. s. 8.56; St. Albans, Cong. s. s. 100; West Haven, Cong. s. s. 7; Windsor, a friend (thank-offering), in part, for a girl in boarding-school, 5; 184 56

MASSACHUSETTS. — A. C., M. L. W., and A. W., for a pupil in Miss Proctor's school, Aintab, 55; Boston, little children, by Miss Rice, 11c.; Concord, Cong. s. s. Miss'y Asso., for a pupil at Foochow, China, 40; Newburyport, Belleville Juv. Miss'y Soc., for pupils in Nestorian and Madura Missions, 61.75; South Williamstown, Sabbath-school, for Rev. M. P. Parmelee's school, Erzroom, Turkey, 6.74, Greylock Institute, Greylock Miss'y Soc., for Rev. C. Goodrich's school, China, 7.91; Ware, East Cong. s. s. 50; 221 51

RHODE ISLAND. — Providence, Charles st. Cong. s. s., for boys' school in Foochow, China, 67 50

CONNECTICUT. — Columbia, Cong. s. s. 17.98; Middle Haddam, 2d Cong. s. s. 30; Mount Carmel, Cong. s. s. 20.68; Norwich, (part of Birthday Gift, of Augusta G. McCurdy, for Rev. H. S. Barnum, 2, for Rev. H. H. Jessup, D. D., 1, Lina H. McCurdy, for Rev. H. S. Baruum, 1, for Rev. H. H. Jessup, D. D., 1,) 5; Scotland, Cong. s. s. 4.75; South Windsor, Cong. s. s. 31.49; Stonington, 1st Cong. s. s., for Mr. Capron's school, Madura Mission, 30; 139 90

NEW YORK. — Avon, Littleville s. s. 5; Buffalo, 1st Pres. s. s., for schools in Turkey, 50; Cape Vincent, Hattie Kelsey, 80c.; Champlain, 1st Pres. Cong. s. s. 13.17; Clinton, Pres. s. s., for preaching among the Koords, 150; Freedom Plains, Pres. s. s., for a boy in Miss Rice's school, Persia, 20; Salt Point, Westminster Pres. s. s. 3; Stamford, Pres. s. s., m. c., for 1868, 15.85; Syracuse, 1st Pres. ch. Sunday-school Miss'y Soc., add'l, for a station day-school at Mana Madura, and for two pupils in Harpoot Sem'y, 150; 407 82

PENNSYLVANIA. — Blairsville, Mission s. s. (colored), 2.60; Harrisburg, Little Harris K. Blythe, deceased, 1.28; Montrose, Pres. s. s., for schools in Syria, 60.78; New Milford, Pres. s. s. 10; Philadelphia, Female Society for the Education of Heathen Youth, for school at Satara, India, by Miss R. Wetherill, 60; Pittsburg, Cong. Welsh s. s., for a pupil in Female Sem'y, Oroomiah, 28; Summit Hill, Welsh Cong. s. s. of Ashton, 30.50; 198 16

TENNESSEE. — Greeneville, Pres. s. s. Miss'y Soc., for Mrs. Rhea and Miss Rice's schools, Persia, 27 85

OHIO. — Dayton, colored s. s., for a girl in Mrs. Edwards' school, Zulu Mission, 10.82; Ironton, Pres. s. s., for support of Dakota student, 33.75; Painesville, 1st Cong. s. s. 22.77; 67 34

INDIANA. — Terre Haute, Cong. s. s. 6 15

ILLINOIS. — Family coll., for girl in Mrs. Bissell's school, 2; Cerro Gordo, Pres. s. s., in part, for a pupil in Mrs. Edwards' school, Zulu Mission, 12.60; Galesburg, 1st Church of Christ s. s., 12; Jacksonville, Pupils of the Deaf and Dumb Institution, for school in Foochow, China, 3.85; Knoxville, Pres. s. s., for Krekore and Narcisian, Harpoot, Theol. Sem'y, 30; Orion, Miss M. E. Laird's school, add'l, 11; Payson, Cong. s. s., for a pupil in Rev. J. Rendall's school, Madura Mission, 25; Rushville, Pres. s. s., for Mr. Capron's school, Madura Mission, 54.40; Snubeam, Avails of Ella, Lynn, and Willie's "Missionary Pig," 10; Virdeu, Pres. ch., for a child in Mrs. Edwards' school, Zulu Mission, 12.50; 173 35

MINNESOTA. — St. Paul, Plymouth Cong. s. s. 16 35

IOWA. — Cedar Rapids, Harry W. Rowley, on his sixth birthday, 53c.; Grandview, Germau Cong. s. s. 1; Harrison, German Cong. s. s. 9; Kossuth (Yellow Springs, Pres. s. s. (N. S.), 8.10, three grandchildren in Kansas, 1.50, little Georgie Pierce, deceased, 40c. — all by P. B. Bell,) 10; Pine Creek, German Cong. s. s. 10.50; 31 08

WISCONSIN. — Beloit, 1st Cong. s. s., for scholar in Mr. Williams' school, Kalgan, China, 17; Prescott, Cong. s. s., for student in Harpoot Theol. Seminary, 15; Ripon, 1st Cong. s. s. 15; 47 00

NEBRASKA. — Winnebago, Ella, 1 25

1,790 45

Donations received in December, 22,339 57
Legacies " " " 1,699 15

24,038 72

☞ **Total from Sept. 1st, 1868, to Dec. 31st, 1868,** **86,010 46**

SUGGESTIONS.

To those who love to do a good thing *in the best way*, it may be stated, that remittances by drafts on Boston, New York, or Philadelphia, are much more desirable than those on other places. The latter can only be made available by first converting them into the former, and of course at some cost to the Board. They are not depositable, except *for collection*. Post-Office orders are very convenient for remittances not exceeding $50.

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